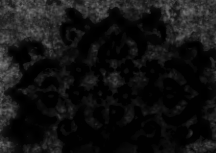


THE
DEMANDS
TO BE
PROPOVNDLED OF
CATHOLICKES,
TO THE
HERETIKES.

By Richard Bristow, Priest, and
Doctor of Divinity.

Taken partly out of his late English
booke of *Manners to the Catholick
Faith*, partly out of his printed
Latin booke of the same
matter.



For Iohn Haigham.
With permission, Anno 1623.

Mat. 16.

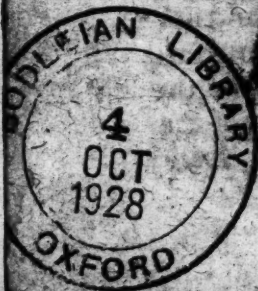
Edificabo Ecclesiam meam: & porta inferi non preualebunt aduersus eam. I will build vp my Church, and hell gates shall not preuaile against it.

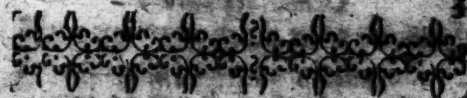
Marc. 1. 3.

*Calum & terra transibunt, verba autem mea non transibunt. Hea-
ven and earth shall passe: but my
wordes shall not passe.*


*Hic libellus est Catholicus, elegans,
apprime utilis, & prae dignus.*

*Ita testor Gulielmus Alanus,
S. Theol. Duaci Professor Regius.*





DEMANDES
TO BE
Propounded vnto all He-
retikes.

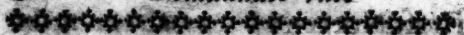
NDERSTANDING (gen-
tle Reader) that many are
desirous of my late booke of Mo-
tines to the Catholike faith, who
norwithstandinge cannot come
therby, partly because there were
but few printed, partely because
a great parte of those few fell in-
to the Heretickes handes, God so
ordaining it in *testimonium* illis,
for a witnesse vnto them: and not
minded to repaire the Printe, al-
though of som desired: I thought
good, for some satisfaction of the

4 *Demander vnto*
saide, and for further propagation
of the truth, to the saluation of
my deare deceaued countymen,
to set out this litle Páffet. which
albeit to some may for the quan-
tity seme but a trifle, yet whosoe-
uer will voutsafe to peruse it, shall
finde it (I trust) full of most iust
& weightie considerations to be-
leeue the Catholikes, of this time
also, and not the Heretikes.

The maner of it I haue concei-
ued by way of Demanderes to be
made by Catholickes vnto Here-
tickes, to confound therewith the
obstinate, and to conuert the that
be more tractable. And although
in these Demanderes I will be very
briefe, as only to put the learned
in minde of that they haue read
or may read, and to shew them
how to vse it, to profite both the
felues & others; yet shall I touch
the

All Hagaricles.

the matter in every one of them
(by the grace of God) sufficiently
for all sortes. But if any man de-
sire a larger declaration of them,
he shall in my late booke of *Mo-
rines* for most of the find enough;
and for all of them much more in
my latine book (which work; the
only promised; he hath since most
learnedly performed) of the same
mater, and that somewhat of an
other sort; &c in another order the
I did before in English, which by
these Demaundes may partly be
coniectured. Beseeching moste
hūbly the deceuers, if they shall
clearly see in their consciences,
that they can not replie to these
Demaundes; that then they will
for Christes sake vouchsafe to be
good to their owne soules, and to
spare the feeble people.



The 1. Demaund.

Touching the disputation made at
Carthage.

FIRST then in the name of
God, let it be demanded of
the sayd deceauers, or of any o-
ther Heretike, and especially of
them that will seeme to be lear-
ned, whether they haue not read
or heard of *Collatio Carthaginensis*,
The conference, or disputation
made at Carthage in Africke, al-
most twelue hundred years ago,
betweene Saint *Augustine* (on
the one side) and his fellowes
the other Catholike Bishopes of
that Countrey; and on the other
side the Bishoppes of the *Dona-
tistes*, who were Heretiks, like-
wise of that Countrey. Which
disputation being then presently
taken word for word of diuers
swift

swift Notaries, was afterwarde more breifly written by *S. Augustine* himfelfe, and is at this day to be feene in the feuenth Tome of his workes, in his booke called *Breuiulus Callationis*: An abridgment of the Conference.

If they knowe of the faid conference, let them then be asked, whether the Question there betweene the Catholickes and the *Donatists*, were not the same that is now betweene the Catholicks and the Protestants with al other Heretickes of this time: to wit, *Which of vs haue the Church of Christ, whether we, or they.* And because these Hereticks call earnestly for plaine Scripture, and make as though they would yeeld most gladly therunto: Let them say, whether those Catholickes did not bring for their church very many

3 *Demaundes vnto*
ry many most plaine testimonies
of holy Scripture: as is more or-
derly to be seene there in another
booke of *S. Augustins*, named *De*
unitate Ecclesie: Of the Chur-
ches vnitie. Whether *S. Augu-*
stine (I say) and those other Ca-
tholickes, did not there most ma-
nifestly and most mightily out of
the Scriptures, proue a visible
Church, beginning visibly at *Hie-*
rusalem, & lasting visibly not on-
ly vnto their time, but also vnto
our time, and euen so continually
to the worlds end. And whether
such a Church make not as much
against the Protestantes, and all
other Heretickes, as against the
Donatistes; and as much for vs
that be Catholickes now, and for
such as shall be Catholickes at
any time to the worldes end, as
for *S. Augustine* and the other Ca-
tholickes

tholikes of that time: because neither the Protestantes, nor no other Heretickes, no more thā the Donatists, haue so lasted, or euer shal so laste cōtinually, nor no other company of Christians, but onely ours.

Finally, if they will say, that *S. Augustine* and his felowes there did not, nor could not out of the Scripture, proue sufficiently such a Church, let them be demanded whether they dare take parte with the Donatistes against those Catholickes; and whether they will, or be able to answere their Scriptures, for and in behalfe of those Heretiks. At leastwise, because they talke so much of scripture, and of onely Scripture; whether they be able all the packe of the (as *S. Augustine* also there requireth of the Donatistes) to al-

leage for their owne Church, or Churches, so much as one plaine text of Scripture (as he there alleageth for our church, in maner aforelaide, very many, and very plaine, shewing also there, that it cannot erre) whether they can bring vs (I say) in so weightie a matter, as wherupon dependeth al our cōtrouersie, any one plaine saying of holy Scripture, to proue that Christes Church beginning visibly at *Hierusalem*, shoulde so continue but a time, and then afterward should vtterly either perish, or vanish away: & that many hundred yeeres after, one *Luther* in *Saxonia*, or one *Caluine* at *Geneua*, or any other in any other countrey, should bring it to life, or to light againe?

The

All Heretickes.

II

The 2. Demaund.

Building of the Church.

VHEREAS Christ & his Christians haue, besides Schismatikes and Heretikes, two other kindes of enemies, to wit, *Panimes* & *Iewes*: & whereas the aunciēt writers haue made many goodly books against those enemies, either to confound them or to perswade them, that Christ is God, as it was then, in the first beginning of Christians, very necessary for them so to doe: Let the learned Protestantes be likewise demaunded, whether those christian writers in those books haue not made, amongst others this argument, to proue that christ is God: namely Saint *Chrysostome*, both against the *Panimes*, in his booke named, *Contra Gentiles demonstratio*, quod *Christus sit*

A 6

Deus

Dew: A plaine demonstration against the Gentiles that Christ is God, and also against the Iewes, in the second of his five Orations that he made against them.

That *Christ* (I say) is God, because his church, although it had but a small & poore beinning, & euē then very many, very mightie, and very fierce enemies, yet could not, nor cannot euer possibly be suppressed: but contrariwise, being in the beginning as it were but one litle sparkle of fire, & whole floudes, yea seas of persecutions being poured out vpon it, yet could it not be extinguished but contrariwise (I say) partly hath, and partly shall set all the world on fire, first or last bringing all to Christ: according to Christs owne prediction, which he also doth there alleage: *Edificabo*

Eccle-

Ecclesiam meam, & Porta inferi Mat. 16.
non preualebūt aduersus eam. I will
builde yp my church, and Hel-
gates shal not preuaile against it.

Now let it be considered, whe-
ther this argument doe holde, if
it be true which they say, to wit,
that the church of Christ was
not inuincible, but that it hath
bene these many hundred yeares
quite suppressed; yea & in Chry-
sostomes own time no church of
Christ at all. For they knowe, if
they graunt that the to haue bene
the true church, that they must
grāt also ours now to be the true
church, as being all one with
that. If then they will say, that
this is not a good argument, lett
the be further demaunded, whe-
ther they dare take parte also
with the very Iewes & Paynims
against the Christians, yea and
against

against the Godhead of CHRIST
himselfe; and whether they will
go about, or whether they be able
(which the Iewes and Paynimes
were neuer able, nor neuer shal be
able) to answer this argument.

And the againe: How they can
for shame say, theirs to be the
Church of Christ, & not rather a
plaine apostasie from Christ, that
must needes labour to answer the
arguments of CHRISTIAN men,
which they haue made against
such infidels, to proue that Christ
is God. And therefore againe, whe-
ther it be not a sufficient Motiue
for any Christiā man to be of our
Church, which he so plainely se-
eth, & anon more plainly shall
see, to stand vpon the very same
argumentes against these Here-
tickes, whereupon the Diuinitie
of Christ himselfe doth stande a-
gainst

gainst the Iewes and Paynymes .

Finally let the consider, whether it be not euident by this, that when they talke so much of Persecution, to bring vs thereby into enuie, and theselues into fauour, they do not geue wise mē occasion to marke, that they cannot be the Church of Christ. For Persecution is not a Motiue of it selfe alone to belecue any. Otherwise not onely one sorte, but all sortes should be beleued, because all are persecuted, as themselves of *Iulij. 22* late did burne certaine in Smith-*Stow*,
fielde.

But persecution is a Motiue after this sorte as *S. Chrysostome* here doth handle it, to wit, that Christ must be belened to be God, because, according to his owne saying no persecution coulde, or can ouerthrow his Church, which
being

76 Demaunders answered.

being once granted, that the Church of Christ (I say) alwaies standeth & continueth, let the weretickes say, whether they had any cause to rise: and therefore if they be wise, let them lye down againe, & returne to the Church and saue their soules.

The 3. Demaunde.

Going out.

AB. 2.

4. 5. 6.

28.

AB. 15.

VHEREAS it is manifestly writtē in the holy Scripture of the Apostles actes, that the Church of Christ, (a) began visibly a Hierusalem and visibly growing on, (b) came at length also visibly to Rome. Whether the Protestantes can shew vs out of Scripture or storie, that the Romanes (with whom, as it is manifest, we agree in all pointes) who then were in the church, went

went againe out of the Church, forsaking at any time the communion or company of other christians then living, and making a new seueral church or companie by themselves asunder. So, as it is knowen themselves haue done, being first of our company: and their Captaines, for the most parte also of our Mōkes & Fryars as *Luther Oecolampadius, Hooper, Bale*, with many others: and afterward breaking from our company by disobedience, and contempt of their ordinarie Superiours: and so, seditiously setting vp these factions of theirs, which now we see. Whether also they can name vs any company, that euer since the Apostles time so did, and obstinatelie stood in it, that was not Schismatical?

As it is plaine, that they are

Gone

Gone out, so it is plaine (I say)
 that we neuer went out, wherof
 it foloweth sensibly, that as they
 be not within, so we be stil within.
 And therefore let them be vrged,
 what they can say to this, either
 for themselues, or against vs. Or
 rather let them, if they be wise,
 geue ouer, and quickly without
 more a doe come in againe.

The 4. Demaunde.

After rising.

W H E T H E R they be able, to
 name any time, since the A-
 postles time, when our Church
 first *Arose*: Or (because they re-
 fuse not onely our company, as
 Schismatiks, but also our Faith
 as Heretikes, and also almost all
 our Religion, as plaine Aposta-
 tats) whether they can name any
 certaine Author and first begin-
 ner

ner of the peculiar Articles of our Faith and Religion, but Christ and his Apostles onely? Let them be vrged to name the Article, the time, and person. Sure it is, that they can name no such.

But on the other side, it is euident, that their companie or companies beganne, of late; the Author therof is knowē, the time of his rising not onely recorded in Histories, but also fresh in the elders memories, and very manie Articles of his Doctrine before vnheard of. Many such cōpanies are noted in Histories, rising so with new Articles, after the beginning of the church as *Novatians*, *Sabellians*, *Arrians*, *Pellagians*, and very many moe. Now for defense of their owne doing, let the looke amongst them all, and name vs some one of them, that notwithstanding

standing this their rising afterwarde,
was not Schismaticall, nor their
articles Hereticall? Sure it is a-
gaine, that they can name no
such, and therefore is it euident,
both that we bee still the true
and Primitive or first Christians:
and also that they be of a new
false makinge, and not true Chri-
stians.

The 5. Demaund,

VVondred at.

ALso whether at any time
the christian people wōde-
red at our Religion & Doctrine
or any point therof, as then first
appearing, and aforenot heard
of: and whether the Pastors and
Doctors of the Church then pre-
sently controled the same as new
& diuers from the Doctrine that
was before? and whether that all

Here-

Heresies were not so wōdred at, and so controlled at their first appearing? WHETHER also that which seemed so strange to them that stood in vnitie, which was so gainesaid & resisted, in bookes Disputations and counsels, by them that had the charge of the Church of Christ, were not alwayes Heresie, & the Professors of it (if they were obstinate) alwayes Heretickes, without exception?

As our doctrine therfore, which euen from Christ & his Apostles, is come quietlie to our handes without such cōtradiction, is sure and Catholike: so that of the Protestantes and Puritanes, which was streight with the sworde of Gods Church, stuck in *Luther*, and neuer since hath ceased to be by learned Catholike men confuted

As

Trent

futed, and hath beene by a General Councell also examined and accursed, nor neuer shall be able to get one day of quiet possession, but euer oppugned and assaulted, vntill it be quite againe dispatched, as all other Heresy'es haue beene before it: is most certainly without all doubt hereticall.

The 6. Demaund.

The nature of Catholikes.

Aug. cō.
ap. Fund
cap. 4 &
de vera
relig. c. 7

V HEN SO EVER there was such Going out, and such after rising of some, & such wondering at it of others: whether alwayes then, in talke & in books, one sort of Christians were not commonly called Catholikes, and well knowne by that name. And whether the said Christians were not alwayes true Catholikes: & so at length of all men confessed to be

to bee, whatsoeuer smoke for a while their enemies made against the, by putting other names vpon them?

*Victor
de perse-
Vand. 1.
3. fol. 34*

And now at this time of their Going out, & new rising, let the say, whose name that is, ours or theirs? for example: At Paris very lately a young Gentleman of our nation, called M. Culpeper, lying on his death bedde: the night before he died, there came vnto him a countrye man of ours, as he saide, vpon a message, And being there vpo admitted vnto him, by them that were about him praying for him & teaching him how to dye; after that he had done his Masters commendations, by & by he broke out, & saide vnto him in these very wordes: O Master Culpeper, In any case renounce the Catholike faith. Now, who heareth

reth this, and knoweth not, what
faith that good felow meant? as
himselfe also would not so haue
spoken, but that he knew well e-
nough, the tearme to be neither
strange, nor ambiguous, nor ob-
scure? Or whether should I also
not be vnderstoode if I should tel
further, how the Gentleman died
Catholically, notwithstanding, &
that a little before his death he
said, as in an agonie to a Catho-
like learned holy man, his leader
and director in soule matters that
floode then by his bedde side: O
tell me, I praye you, am I in the
right waie? And he assuring him
that he was: *That is well*, quoth
he: *And will you goe with me?*
The saide catholike affirming,
that hee woulde: *That is well*,
quoth he againe: and so laye stil a
while. And anon againe he said
But

But tell me, I pray you, am I right?
And he againe with good words
assuring him: That is well, saith
the Gentleman againe: And will
you goe with me? Then after his
answere, a litle silence againe:
and with very cheerefull counte-
nance the Gentlemen saith:
O now I see my selfe, that I am
right. Beholde, my good Angell hath
most gloriously appeared vnto me,
and shewed me the dore open for
me, that I may euen now enter in. But
you (quoth he to the good man,
with whom he talked) may not
yet come. And so lying a while
longer with a smiling counte-
nance, gaue vp his happie ghost:
Dying, I say, a Catholique
By which name here I aske the
Protestant, whether they know
not what I meane? As likewise
in all other bookes written now

Iul. 24.

B

adaies

adaies, when they happen commonly vpon that name, whether they or any body else stagger at it as not knowing, whether we or they are meant therby?

The 7. Demaund.

The name of Heretikes.

*Soz. li. 7.
ca. 4.
Iren. li. 3
ca. 15.*

LIKEWISE, whether they that haue beene of christian men, at any tyme since heresy es first rose, commonly called Heretiks, & plainely known by that name, haue not alwayes been heretikes also indeed, and so euer in the end, of al men confessed to be. Let them runne ouer the Ecclesiasticall Historyes, and writings of the Fathers, and bring vs some exception.

And let them say withall, at this tyme, whose name that is, ours or theirs. As in bookes written

ten

ten now a dayes; vpon whome that name runneth, and that so roundly, that the Reader (I warrant you) whosoever he be, neuer sticketh at the matter, but knoweth well of whome he readeth, to wit, of them, and not of vs.

The 8. Demande.

The Name of Protestantes.

V WHETHER out of all this tyme since Christs Ascension, they can bring vs any that in respect of the doctrine, which they did professe, or in respect of the seuerall company, with which they did communicate, had a new name, made of some mans name, or otherwise taken vp; whereby they commonly tearmed themselves, and in the world generally were tearmed, and immediatly known thereby (but if they were obstinate)

Hier. cō.

Lucif,

Aug. de

uit. cre.

c. 7.

Chris. ho

33. in A

cta.

Ire. li. 1.

ca. 20.

Last.

li. 4. c.

30. Opt.

li. 3.

nate) they were euer Heretikes
or Schismatikes : as *Arians*, *Pelagi-*
ans, *Donatists*, &c .

Againe, at this tyme, which
of vs haue such new names, as
whose names these be, *Pro-*
stants, *Puritans*, *Pretisians*, *Vn-*
spotted brethren, *Fellowes of loue*,
Superilluminate, *Porklinges*, *Lu-*
therans, *Caluinistes*, *Anabaptistes*,
with many such more? And fur-
ther let them be asked, whether
they can auouch their common
flander, that among vs also there
are such names, as *Dominicans*,
Franciscans, *Iesuites*, with such o-
ther names of our Religious? Let
them tell vs then, what seuerall
article of fayth, or what seuerall
comunions those Religious haue:
and briefly, whether it be not e-
uident, that they, & we that are
not Monkes, be both of one faith,
and

and both of one communion, that is to say, both frequenting the same churches, and the same Sacramentes. And as for the name of *Papists*, let them shew, that it was euer heard of before *Luther*. Sure it is, that it was not: & therefore can it not be the name of vs, who (by their owne confession) were many hundred yeares before *Luther* was borne; and not all that while without a name, but then, and now, and euer named *Catholikes*, although it pleased *Luther* to nicke-name vs *Papists*, as other Heretiks afore also nicke-named the true *Catholikes*, our fore-fathers, calling them *Homousians*, *Casarians*, and such like.

*Aug. de
util. cre.
c. 17. &
10. 6. Ser.
con. Ar.
& Col. 3
diei. nu.*

Let them tell you this also: why they doe not tearme vs by some one Popes name, as, *Gregorians* of *Gregory*, or *Leonians* of

*2. Basil.
ep. 71.*

Leo, that was when *Luther* began, or in like manner of some one or other. So as we tearme them of *Luther Lutherans*, of *Caluin Calvinists*, and others, *Arrians* of *Arius*, *Pelagians* of *Pelagius* &c. Why (I say) do not they likewise tearme vs by the name of some one Pope, but generally *Papists* of Pope, whereas there haue bin Popes alwayes since the Apostles times? What is the cause of this difference in our dealing. Let them (if their wisdom can) giue me any other cause, but only this which bitterly condemneth them, and plainly cleareth vs: That, whereas we haue truely to charge them, and all other Heretickes, with following some one man, that was a new Maister, and a deuiser of some new doctrine: they cannot so charge vs with any one Pope

Pope at all, because the Popes doctrines that we doe follow them in, were not at any tyme newly deuised by them, but receaued of the Apostles, & so kept continually of them al, euen vnto this day. And therefore *Luther* hauing nothing to charge vs with in this foresayd manner, inuented this general tearme of Papists, manifestly against himselfe, being rightly scanned, as the wise doe see.

The 9. Demande.

Conuerſion of Heathen Nations.

VV A E R E A S Christ did say that All Nations should bee conuerted from their Paganisme, and be taught, and heare his Gospell preached vnto them: *10. 10*
and whereas his Apostles beganne most gloriously to doe the same: let the Protestantes be as- *16.*
Mat. 28
19
Mar.
16. 20.

Rom. 20
c. 18.

ked, who they are, that did, and doe accomplish, the same? whether they euer conuerted any Nation from Paganisme to be Christian, and not rather doe only auerte Christians from the faith of Christ, so as all other Heretikes haue done before them? And on the other sid, whether they know not, how euen at this present our church filleth very many & most ample Nations of the East, and weast India with the Gospel, & knowledg of christ? And whether they do not confesse themselves, that likewise all the other Nations, which haue beene conuerted within these 1000. years, which are very many, were cōuerted by our Church? Then, of other nations afore cōuerted, let them be vrged to name any one, either cōuerted by them, or not conuerted by

by vs, but by some other Church
and to some other Ghospell, or
some other Christ?

Finally let them peruse all
Histories, & report truely, whe-
ther they do not al note, those na-
tions, then to haue beene conuer-
red vnto christ, when they were
conuerted vnto our Religion: &
if any but we chanced to haue to
do with the cōuersion of certain,
that their conuersion was neuer
accompted right and good, vntill
they were amended by vs, and
(namely) vnited to the Sea of
Rome. And therefore let them be
asked, whether we be not, or
who els be christs witnessles *us-*
que ad vltimum terra, euen to the *AB. 13*
furthest end of the earth.

VHEREAS againe Christ confirmed his owne preaching to the Iewes by working of Miracles, & sending his Apostles with their Successors to conuert all other Nations, promised and fortold, that he would confirme their preaching likewise with Miracles, as also the Ghospell sayth that he did.

We aske the Protestantes, whether they know not by Histories, that at the conuersion now of the Indes, and afore also at the conuersion of those other nations, by our church, great Miracles are, and euermore were wrought by our preachers. And whether it follow not therupon, that our Preachers are they, whome Christ sent out, and with

with whom ch-ist worketh: & that their preaching is true, as christes preaching was true, and his Apostles preaching true, and that our Nations therfore be wel conuerted as *S. Peter, S. Barnabee* and *S. Paule* doe proue therby (I say, by Miracles) that the first *Act. 11.* Gentiles were well conuerted by *17. &* them? *19.9.*

And besides the first conuersi- *12.* on of Nations, whether they read not in most approued authors, that afterward also almost continually in euery Nation of our church, most vndoubted Miracles be, and haue bene wrought, innumerable holy men and women of our church approued and honored by God with that gift, as *S. Bernard. S. Frauncis S. Dominicke, &c.* and very many articles & pointes of our Doctrine also in particuler
so con-

so confirmed, as the B. Sacrament,
the signe of the Crosse, Reliques, &c.
In so much that the auncient
Christians writinge against the

*Aug. de Iewes and Paynimes for the God-
ciui. Dei head of Christ, do first shew, that
lib. 22. the miracles of Christ him selfe
ca. 8. 8. and his Apostls were wrought to
et de v- set vp a visible Church, that shold
ul. cred. continue for euer (wherof it folo-
c. 14, 15 weth, that all Heretickes do rise
16. et in vaine:) And secondly they do by
Re. lib. 1 such Miracles of the Church, as
cap. 14. I haue saide daily to bee seene,
Chry. 10. proue vnto those Infidels the mi-
3. cont. racles of Christ and his Apostles,
Gent. de recorded in the holy Scripture,
vita Ba- which those Infidels did denie,
bila. col. because they did not see the.) Let
385. the Protestantes therfore be as-
ked, whether they dare ioine here
in also with the Infidels against
the christians, and answere for
them*

them, that the argument is not good, because these Miracles of the Crosse, and of Relickes, and such like are not Miracles, but illusions. And then whē they shal by and by heare the Infidels say euen so also of Christes & his Apostles Miracles, let vs see a Gods name, how wisely the Protestants wil replie, & shew them a plaine difference betweene christes Miracles, and our Miracles? Or rather shal we not see them hereby not only confirme the Infidels in their incredulitie, but also prepare weake christians to infidelitie, yea & them selues also ready to geue ouer therunto: as in our countrey (God helpe) who seeth not?

The

Touching England our own Countrey.

AND here namely of our own Countrey a few questions: whether it be not plaine by the Historie of Venerable Bede our Countreiman, and other Authors that our English Nation a thousand years agoe, in *S. Gregories* time, was conuerted (a) by men of our catholike *Romane* church? and conuerted to al points of our catholike *Romane* Faith, as (b) *Masse*, (c) *Purgatorie*, (d) *Saints*, &c. And, that our saide conuersiō was confirmed then (e) by wonderful Miracles.

And if this be not enough, wheras the *Britons* or *welsh* men were conuerted before vs more then foure hundred years, aboue fourtene hundred yeares agoe, in

S. Eleu-

a lib. ca

23.

b lib. 1

ca. 26

c lib. 3.

k. 14. 24

d lib. 1.

c. 32

e lib. 1.

ca. 26. 1.

2. ca. 2. 1.

4. ca. 13

f. lib. 1.

ca. 4

S. Eleutherius time: whether *lib. 1. c. 7*
 they were conuerted by S. Eleu- *8. 15. 18*
 therius to one faith? and we Eng- *lib. 2*
 lish men by S. Gregorie to (a) ano- *ca. 2.*
 ther faith? Or, whether (g) the
 greatest point, wherein the Bi-
 shes of Wales differed from our A-
 postles, were not about the Son-
 day vpon which Easter should be
 kept, which the Protestantes
 pardy (although ignorantly, and
 falsely) make to be no great
 matter. And, whether in that
 point also, and in any other of less
 waight, wherein they did differ,
 the truth were not (euen by the
 Protestantes owne confession) on
 our apostles side, & not vpon the
 welshe mens side.

Now for them to departe from
 this faith so longe continuing, so
 confirmed, so auncient, so close to
 the apostles time, & therefore (as
 also

also because it came from Rome)
 sensibly Apostlicall? hauing also
 the plaine deuine testimonie of so
 Ps. 71. b. many Scriptures, as amongst the
 To. & conuersion of Nations speake ex-
 96. a 1. pressly of Ilandes: let them say,
 Isa. 41. a what moued them? what Mira-
 1. 5. a 2. cles did *Luther* worke? what Mi-
 4. 49. racles did *Caluine* worke, or any
 a 1. 60. other of their new masters, and
 5. 6. 9. false Apostles? yea what other
 Soph. 2. thinge caried away our contrey
 11. into this Apostasie, but only sinne,
 as all the world knoweth? & the
 same also daily so filling it with
 all kinde of sinne and wickednes,
 that there must needs follow of it,
 destruction both temporall and
 eternal?

The

The 12. Demaunde.

Visions.

V Whether they knowe not *a Bed.*
 that both in *(a)* our Country *Hist. l. 2*
 and also in al other Christian na- *a 6. 12*
 tions, innumerable holy Persons
 of our communion, & very many
 points of our doctrine, haue been
 by God from heauen approued
 With most vndoubted visions, &
 them also very often sensible: as
 for example. The *(b)* Relikes of *b Amb.*
S. Gervasius, and *Protasius* reuea- *serm. 61.*
 led at Milane to *S. Ambrose* him- *Aug. de*
 selfe; with infinite moe of like *vnst. Et.*
 sort? And whether it be not eui- *cap. 26.*
 dent *(c)* in the Scriptures, that *Paulin.*
 God vsed the same meanes to cō- *ep. 12.*
 mend vnto vs Christ himselfe, & *ad Sene*
 his Apostles, and their doctrine? *c. 10. 1. c.*
 And therefore whether it be not *33.*
 likewise euidēt, that whiles *AR. 2. c*
 they scoffe at al visions, they pre- *17 & 22*
 pare *b 6.*
2. Cor.
12. 41.

Demaundes vnto
 pare the world heereby also to
 scoffe at Christ himselfe.

Finally aske them, why, whē
 they are disposed to scoffe at visi-
 ons, they go to certaine obscure
 writings, and picke out of them
 that seemeth for their purpose?
 Why are they afrayd to doe so
 with the foresayd visions of S.
Ambrose, and innumerable other
 such like, most famous, and most
 certaine, which make no lesse a-
 gainst them, and no lesse for vs,
 then those others that they ac-
 coumpt to be vncertaine.

The 13. Demaund.

Honour of Crosses.

V V H E T H E R they haue not
 read in auncient Christian
 Bookes made against the *Pay-*
nimes, also this argumēt, to proue
 that Christ is God: because al-
 though

though a Galous tree, and euery other instrument of execution, be accompted a vile and vnhonourable thing; & of al a crosse was accompted most vile, & most accursed: yet Christ hath set his holy Crosse in such high honour, & estimation, that Emperours and Emperesses, Kings, & Queenes, and all other, men & wemen, do not only thinke themselues happy, if they can get neuer so litle a piece of it, putting it most honourably in siluer and gould; and so hanging it about their neckes; but also make very great accompt of the only signes thereof, setting it euen in their Regall crownes, and dayly printing it in the most noble and most notable part of their bodyes, euen in their foreheades. In so much that *S. Chrysostome* sayth boldly thereupon:

Vellem

Chrys. *Vellem audire à Pagano &c.* I would
 10. 5. con. sayne learne of a Paynim, how it is
 Gent. that the Signe of so cursed a death is
 quod so much desired of all men, but only be-
 Christus cause great is the power of him that
 fit Deus. was crucified?
 col. 1033

Aske the vnsigned Heretickes,
 what they can answere here for
 the vnsigned Panym? yea whe-
 ther they be not ashamed & wea-
 ry of that Religion, that cannot be
 defended without pertaking with
 the Paynims against the Christians,
 nor without answering the argu-
 ments of Christs owne Diuinity:
 which yet they are not able to
 doe? And let Christian people
 remember, that Christians haue
 euer vsed to crosse themselves; &
 that therefore these vncrossed Pro-
 testants, vnlike and repugnant to
 Christian men of all tymes, stand
 post alone. And then let the fur-
 ther

ther consider, whither so deserre away is like to cary them, if they returne not the soner to the common Christian way.

The 14. Demande.

Vertue of Crosses.

A GAIN, whether they haue not read in such Bokes, not onely (as I haue now saide) the ^{Chryf.} honour of the holy Crosse, & the ^{ibidem.} very Signes of it, but also, and ^{Enf. de} much more, the wonderful pow- ^{laud. Co-} er and miraculous vertue of the ^{stant. pa.} same, both (I say) of Christs most ^{365. 266} holy Crosse, and also of the very ^{367.} Signes thereof, taken and vsed ^{Last. l. 4} in argument, to proue vnto the ^{cap. 27.} Painyms, *that Christ is God?* As, bycause the same driueth awaie Diuells out of Idolles, and out of mens bodies, and healeth all diseases, & raiseth also many times the

the very dead them selues. Lett them shew the Painims the how this argumēt also may be answered, if they can. Or rather let the forsake that Religion, that so ioy-neth with the Paynims against Christ? and returne to Christian men & stand with the for Christ.

The 15 .Demaund.

Honor of Saintes.

V V E T H E R they read not like wise in such bookes, also this argument to proue vnto the Paynimes, that Christ is God: Because he hath set his holy ser-uauntes in so highe honour, that the very highest, as Kinges and Emperours, & al others doe pray vnto the, and runn to their very Graues and Relikes, and, thinke themselues happie, if when they be dead, (a) they may be buried,

Chris.
ibidem.
Aug.ep.
42. & in
Psa. 44.
Theod.
de Cur.
Grac. af-
fect. l. 8.
a Chris.
ibi. Col.
1033

not

not onely by their Bodies, but also nighe to their Chapelles. Lett them therfore here againe helpe the Painims, if they can. Or rather let all true Christians looke to them selues, and desie both the Painims, and them.

The 17. Demaund.

Vertue of Saintes

A GAIN, whether they read not in such Books, not only (as I haue now saide) the Honor of Saintes, and of their Relikes, but also, and much more, the miraculous power of both, of Saints (I say) and of their very Relikes: vsed in argument, to proue vnto the Painimes, *that Christ is God* As, because they destroy Idolles, that is to say, the very Godes of Painims, they yet being but the Seruants of Christ our God? and because

Chris. 10

5. cont.

Gent. de

vica S.

Babyl.

Theod. 4

ibidem

Aug. d.

Ciu. 122

cap. 2.

because they expell Diuells also out of mens bodies, and heale all diseases, and raise many times the dead? and also mightely and very beneficially doe amend corrupt maners of men, and inflame them with deuotion towards God? Let the Protestantes here once againe help the Painims, if they can. Or rather let them at length leaue that Religion, by which they haue so filled our countrey with Painims and Atheistes bycause (as all men may see) it standeth so opely against so many most certain groundes and arguments of Christs owne Diuinity.

The 17. Demaund.

Exorcising of Diuels.

YET once againe: whether they read not in such Bookes also this motiue propounded (according

ding to the (a) Gospel by most au- a *Luc. 9.*
 cient Christian (b) writers to the *1. & 10.*
 Painimes : That their Idolles *11. & 19. &*
 were not Godes, but that *Christ is* *11. & 20*
God ; because Christiā men haue *Mar. 16.*
 amōgest them an ordinarie pow- *d. 17.*
 er; giuen by Christ, to adiure Di- *b Iustin.*
 uelles, yea and the same Diuelles *con. Tri-*
 that were the Painimes Goddes : *phon.*
 & with meruailous authoritie to *Tertul.*
 encrease vpon them infinite tor- *in Apol.*
 mentes, vntil by such constraint, *& ad*
 they both confesse their names, *Scapulē*
 with other thinges that they be *Cip. adu.*
 asked, and also finally depart out *Demetr.*
 of the bodies which they had po- *& de va-*
 fessed. The practise wherof any *nitare I-*
 man that list, may see also at this *dolorum.*
 day in our Church : as my selfe, *Arnob.*
 and many other of our Countrei- *contra*
 men haue seene , and in all ages *Gentes*
 the like practise of our Church, *Laet. 1. 2*
 (as the learned Protestantes doe *cap. 16*
 C know

know) is recorded in Histories: as the Diuell neuer ceaseth thus vexing of men, so the church neuer ceasing to vse this power of hers against him for such as seeke vnto her.

Now let the Protestants that resist this church be asked, what they can answere to this Motiue, in behalfe of the Painimes, and of the Diuels themselues, whether they dare say, or can shewe, that the argument prooueth not the Idolles vanitie, and christis

S. Cyp. de Diuinitie? Or that in olde time
vanitat. it did, but now doth not? And
Idolor. what difference they can geue vs
num. 4. betwene the churchs Exorcismes
Con. Car then, and now? Or rather let
4. ca. 7. the humblie confesse their faulte,
Paulin. that in drawing men away from
in Nata this Church, they haue drawen
4. S. Fe them from their vndoubted saue-
licis. garde

garde, and so lefte them desolate
and open to the Diuells inuasion,
working therby for the Diuells
kingdome so manifestly, that his
raigning in their countreis, peo-
ple, and proper persons is most e-
uident and notorious: which our
Exorcistes would (if they might
be suffered) geue them to see in
many of themselues no lesse, the
to *Demetrian* the Proconsull of
Afrike (who yet thought himsele
for witt & tongue, against christ
in defence of his Diuells, a pas-
singorator) to whom it were good
for the new preachers to consider
deeply what *S. Cyprian* writeth:
O (sayth he) that thou wouldest
heate, and see them, when of vs
they be adiured, and tormented
with spirituall whippes, and by
torments of wordes, cast out of bo-
dies by them possessed, &c. *Veni*

*Cyp. ad
Demet.
num. 6.*

& cognosce vera esse quæ dicimus.
 Come and see by experience, that we
 say true. &c. Aut si volueris & tibi
 credere; de te ipso loquetur, audiente
 te, qui nunc tuum pectus obsedit. Or if
 thou wilt beleue thy selfe also; out of
 thy selfe shall he speake, in thine owne
 hearing, that hath now possessed thy
 hart.

The 18. Demaund.

Destroying of Idolatry.

V WHETHER they see not by
 this that I haue saide, that
 as it is our church, which hath
 conuerted, and doth conuert all
 Nations vnto christ, so it is our
 church, that hath destroyed, and
 doth destroy Idolatry?

Or let them say, whether that
 both our Nation, & all other Na-
 tions now of christendome, were
 not before their christening, wor-
shippers

shippers of Idoles, as *Iupiter*, *Mars*,
Venus, &c. And whether that vp-
on their Christening by vs, they
haue not bene so fully turned frō
those Idolls, that the Multitude
hath forgotten their very names
also? And therefore, whether it be
any other church but ours, that *Zac. 13.*
fullfilleth the Scriptures, which *a 1.*
foretold of the destroying & for-
getting of Idolles, ouer all the
world? And whether auncient
storyes and other writers doe not
reporthe, the same oftentimes to
haue beene done by our holy I-
mages, signes of the Crosse, Re-
likes of Saints, and most blessed
Sacramente of the Altar? And
therefore againe, whether Pro-
testants in calling most blasphem-
ously these points of our Reli-
gion, Idolatry, which (I say)
haue destroyed, and doe destroy

Cbr. 13.
S. Babil.

Isa. 5. c.
20.

Idoles be not as blind as he that sayth, white is blacke; or rather as peruerse, as he that sayth; *God is bad?*

The 19. Demand. *Kinges.*

VHERAS the holy Scripture speaketh much of the conuersion of (a) Kings at length & namely of the (b) Roman Emperours, though first most cruell persecutors of the Christians: ask the Protestantes, first whether this doe not argue cleane against them, that whereas they say the Church and fayth of Christ did soone begin to perish and vanish quite away, that cleane contrary to them (I say) euen then, to wit certaine hundred yeares after the beginning it increased much, and florished a great deale more, catching then hold also of those mighty Powers, before, her persecutors & by their help, in ve-

All Heretikes.

ry short tyme, destroying Idols,
and building Churches; & spre-
ding it selfe ouer all the world?

Secondly aske them, whether
any one of those Emperors were
conuerted to their Religion: or
whether such of them as were to
be commended (for some, & they
well known, fell afterward to be
Heretikes, though not Prote-
stants.) But of them, I say, that
were most Christian & catholik,
as *Constant. Theod. &c.* Aske the
Protestants whether they are not
plainely reported to haue been of
our Religion, as (c) running to
Relikes, praying to Saintes, *Aug. ep. 42. Euf. de*
praying for the dead (d) submit- *vit Con- stant. l. 3*
ting themselues to the Church, *c. 1. l. 4. c. 58. 71.*
and generally in all other pointes
so to be gathered by their lawes, *d Thei hist. l. 17.*
and specially by the tyme when
they liued, which tyme the here-

rikes do so plainely see to haue
 beene ours; that they are fayn to
 say, that Christs church did faile
 before that tyme. Thirdly wee
 aske them els, whether they will
 (for tryal of the truth) get vs leaue
 to appeare with them before the
 Queens highnes, & both of vs to
 ioyne, with her Maiesty, in that
 Religion, which shalbe clearely
 proued to haue beene the religio
 of those Emperours: not only of
 so many Kinges and Queenes at
 home her noble Progenitors, but
 of those very Emperours: (I say)
 whose Religion and conuerſion
 was so long (c) afore more plainly
 foretold & promised in the Scrip-
 ture: and there, most specially
 the Religion euen of those, who
 the great Oratour of *VVoodstocke*
 namely commended of late vnto
 her Highnes, to wit (a) *Theodo-*

sine

● *Isa 60.*

c. 14.

d 11.

sius, Valentinianus, and Pulcheria d Theod^r
the Virgin and Emperesse?

lib. 5. c.

The 20. Demaunde.

36.

Soc. l. 7.

In all persecutions.

c. 21. 46

Sox. l. 9.

cap. 1. 2.

BEcause the Romane Empe-
rours first were persecutours
& Protestantes haue talked much
of persecution, as though we vsed
them so as those Tyrants vsed the
first Christians: to the end that
the truth many be plainly know-
en, aske them, whether they wil
be content to trye this cōtrouer-
sy of Religion which is between
vs, by the religion of those ancient *Comfort*
Martyrs, and others then in per- *for Ca-*
secution, as S. Irenew, S. Cyprian, S. *tholiks in*
Laurence, and such others as we *England.*
read of in the Ecclesiasticall Hi- *Eus. hist.*
stories, where they write of those *l. 4. c. 14.*
persecutions, and was sensibly *l. 6. c. 4.*
the true Religion of Christ? and *9. 35. l. 8.*
cap. 2. 17.

C 5

yet

Cyp. ep 5 yet, I warrant you, the learned
 34. 37. Protestants, that haue read and
 57. 69. seene all, will neuer be content
 to be tryed by it. They know to
 well, that it was not theirs. O-
 therwise aske them, what it mea-
 neth, that they and we be so con-
 trary in setting out the liues of
 Martyrs: their *Foxe* (for example)
 being most occupied about their
 new found Martyrs of this our age:
 and our *Surius* (besides many o-
 thers) being altogether occupied
 about the liues of old Saintes,
 such as haue bene euen from the
 Churches beginning? read their
 liues, and you will not meruaile,
 neither at *Foxe* on the one side,
 nor at *Surius* on the other side.

And not only in the sundry per-
 secutions of the heathen: but aske
 them likewise of the sundry per-
 secutions of diuers Heretikes;

as

as in the persecution of the Ari-
ans in Afrike, a little after S. Au-
gustines death, whether the Ca-
tholiks whom those Heretiks did
persecute, were not of the same
religion, as we whome these he-
retikes doe persecute (S. Victor

who then liued with them) writ-
ting that the Arrian King Hune-
ricus permitted the Catholiks (a)

Missas agere, to say Masse in certaine

Churches ; & afterward charged

them (b) contra interdictam Missas e-

gisse, to haue sayd Masse in other

Churches that they were forbidden: 19.

writing also, that afore him the

Arian King Gensericus did forbid

them all churches (Neque (c) vs- c Lib. 1.

quam orandi aut immolandi concede-

batur locus. Neither any place was

permitted vs to pray or to Sacrifice:

And that thereupon caperunt Sa-

cerdotes, qualiter poterant, & vbi

poterant,

a Viñ.
de perse-
vand.

l. 2. fol.

12. b f.

19.

fol. 3.

60 Demaundes vnto.

poterant ablatis Ecclesijs, Diuina Mi-
steria celebrare, The Priestes began
when the. r Churches were taken from
them, to celebrate the Diuine Miste-
ryes, as they might, and where they
could: so as they are fayne to doe
now also in England: Saint Au-
gustine himselfe being to those
Priests (a) fellow both in perse-
cution and also in Religion.

The 21. Demaunde.

Churches.

VVHether they will be con-
tent to be tryed by the Reli-
gion of those first christiā church-
es, or temples, and chappels (a)
that in the foresayd persecutions
were by the pagane Emperours
ouerthrown? Or (b) by those church-
es, that were afterward by the
Emperours, specially when they
were

a Euf.

hist. l. 7.

c. 24. l. 8.

c. b Euf.

l. 8. c. 28.

were conuerted, built vp againe? ^{9. c. 8. 9.}
 Or by the Churches that are now ^{l. 10. c. 2.}
 ouer al Christendome to be seene ^{3. 4. de}
 being the most liuely, and most ^{vit Cōst.}
 principall Monumentes of Chri- ^{l. 1. c. 40.}
 tianitie? ^{l. 3. cap.}
^{41. 58.}

And wheras the Churches now ^{Bed. hist.}
 beare plaine witnesse to our Reli- ^{l. 5. c. 12.}
 gion, both in their fashion, & in ^{18.}
 their furniture, as that they be bu- ^{c Bed. l.}
 ilded at length into the East, and ^{3. cap. 2.}
 the chiefeſt alſo in the forme of a ^{Chryſ. to}
 Croſſe; & furniſhed with Chaun- ^{5. con. gē.}
 cells, Altares, Croſſes, and other ^{quod}
 Images, with holy Relikes with ^{Chriſtus}
 Chaliceſ, and other holy veſſellſ, ^{ſit Deus.}
 and with Holy Veſtimentes, &c. ^{col. 1036}
 Aske the Proteſtants, what they
 reade of the aunciēt & firſt Chur-
 cheſ, whether they alſo were not
 ſo builded, and ſo furniſhed? yea
 whether very many of theſe that
 are now to be ſeene, are not of the

very

very first and most auncient. Or when the Churches beganne to be chaunged and altered from the first, to a cleane contrary forme & furniture?

As for example in our owne Countrey, whether of late yeares they were changed from (c) those of our first conuersiō. Or whether those of our first conuersiō did differ from (b) the former of the *Britons* or *welshemen*? Or, whether of both, *Englishe* (I say and *Brittannes*) there are not yet some to be seene: and they, and others as well in that Iland, as in all the reste of Christendome, so like and vniforme, that neither the Heretikes can pointe out so much as one that was of their Religion, & the Catholickes may see (g) by their vniformitie, I say) that they haue bene, and be al of the

Apo-

c Bed.

l. 2. c. 3.

14. 16. l.

3. c. 2. 7.

d Bed. l.

1. c. 6. 8.

26. l. 2.

cap. 5.

(g) Aug.

ep. 118.

e de bap

l. 4. c. 24

stiles Religion and tradition. And therefore put the Heretickes in mind of their hainous Sacrilege, partely in pulling downe so many of the Churches, partely in vsurping the reste, and the Liuinges of al, being the possessiōs of Christ and Dowries of his onely Catholike Church, and no one of them all builded by Protestantes, nor for Protestants, nor for their women and children.

*The 22. Demaund.**Seruice.*

VHETHER they wilbe tried by the praiers that were saide, or Seruice that was done in the foresaid Churches, either before they were throwē downe by the Tirantes, or after they wer reedified by the Christiā Emperours, or any time since then?

Let

a Cyp.ep.
69.

Euf. de
vita Co-
stant. l. 4.

c. 56. 71

Aug. de
cura pro
mort. in
fine.

b August
con. Iul.

l. 6. c. 8.

l. 2. de
nup. c. 17

18. 19.

c Cyp.ep
66.

August.
Confess.

l. 9. c. 12

14.

Let them say, what they reade
therof likewise in all Antiquitie,
whether they reade not expressely
that alwaies there was in the (a)
Praying for the dead, and Pray-
ing vnto Saintes; and in admini-
stration of the Sacramēt of Bap-
tisme, those very (b) Ceremonies
which we now vse, & which they
haue laide awaie, as Exorcisme,
Exufflatiō, Inunction, Consecra-
tion of the Fonte with crossinge
of the water, &c? And, whether
they read at any time, whē Masse
did first come into the Churches:
yewhether they find not expressely
as alwayes Altares, chalices, and
Priestes, so alwaies Masse and
Sacrifice, (e) euen for the dead al-
so, which they most abhorre; with
the wholle substance of the most
holy Canon which they haue pre-
sumed to lay away, not conside-
ring

ring that euidentlye it came of the Apostles, no Heretike being able to bring forth any other origen of any peice of the saide substance thereof? Finally, whether in all the Masse or other Seruice of our Church (the which Catholickes most worthily doe admire) they finde any piece (although it were afterward brought in) contrarie to the olde faith, & therfore what cause they haue to find fault with that, more then with *Gloria Patri*, *Te Deum*, *Quicumque vult*, *Gloria in excelsis* and very many more such, afterward (I say) brought in and yet retained now by themselves also? being all nothing els but godly exercises & daily preachings of the Faith, that the Apostles taught, Heretikes impugned, & the Church hath alwaies kept?

The

WHETHER they haue in their Service, or any wher els, any thing to be commended, but they haue, like Apes, taken it of vs by imitatio: as may bee seene in their Communion booke comparing it with our Masse book: in their spiritual Courtes, Visitations, Conuocations, Councils, Excommunications, Burning of Heretikes, Deprivations, Degradations, &c. And therefore aske them, how that can be the true Church, which so must, and so doth imitate; or that the false Church which so is imitated, and so worthy to be imitated?

The 24. Demand.

Priesthood.

ALso whether they be content to trie Religion by the Priesthood, that not onely these later hundreds of yeares, but also from the beginning, hath serued in the foresaide Churches of Christendome? As, whether *S. Hierome* *S. Augustine*, *S. Cyprian*, *S. Ireneus* or any other, were made Bishop or Prieste by a King or Queene, and not by Bishops and Priestes; Or, whether it be not expressly written in many (a) places of the new Testament, that Bishops and Priestes should be, and also were made by Bishops and Priestes?

And as the most auncient priests of Christendome were made by such, so againe, whether they were not made (b) to offer Sacri-

fice

(a) *Tim.*

4. d 14.

2. d 22

Tit. 1. b 5

(b) *Hie.*

l. 14. in

Ezec. 45

Paulin.

ep. 4. ad

Amand.

c. Cyp ep

66.

fice, yea also (c) for the dead. And
c. Ang. cō whether therfore there were not
fessi. 9. besides Priestes, and Deacons,
c. 14. which they seeme to retaine (e-
d Eusl. uen in the first Churches, I say)
6. c. 35. also (d) Subdeacōs, Acolytes, Ex-
 orcistes, Lectors, & Oſtiaries, or
 Dore-keapers, all which they
 haue plainely laide away? Whe-
 ther these orders were not, I say,
eCyp. ep. (e) in respect of a Sacrifice; and
66. there vpon so distinguished, that
f Theod. although they might all be with
l. 5. c. 17. in the Chauncell (which the Lay
Soz. l. 7. people, were he the King or Em-
c. 24. perour, (f) might not) yet some of
g Dion. the might (g) not come at the Al-
Ec. Dion tar, others might: and there, (h)
c. 3. p. 2. some able to doe lesse, others able
e. ep. 8. to doe more? Let them say, whe-
ad. De- ther they finde not all this in An-
moph. tiquitie, yea, and that it was the
h Hier. so obserued, much more straight-
in Exec. ly,
45. 48.

ly, then we obserue it now? and
 therefore, wher as our obseruatiō
 plainly sheweth, that we beleue
 a Sacrifice, and also whom we
 beleue to be there sacrificed. so,
 whether the more obseruation of
 the same in Antiquitie, be not a
 plainer demonstrantion, that they
 also then beleueed the same? And
 whether this be not so euident,
 that they also, to proue *Christ to land.*
be G O D, (i) objected this their *Const.*
 Priesthood and Sacrifice to the *pag. 384.*
 Iewes & Painims, shewing vnto *Cyp.*
 them, that wheras then both in *Test. l. i.*
Herusalem, and in all Nations, *c. 16.*
 both the Iudaical, & also pagane *Chry. 10*
 Sacrifices, had giuen, and daily *5. Con.*
 did giue place to this Sacrifice, *Iud. or,*
 that the same (I say) was euen *2, co.*
 so promised and foretolde by the *942.*
 Prophets (k) of the old testament. *Mal. i.*
c. 11.

And therefore asks the againe,
whē



whether by all this it be not euident, that they haue changed the priesthood of the new testament, both because they are made by the Prince: and because they are not made for the Altare, or to offer Sacrifice? As it is also euident, onely by this that they go about to change the name of Priestes. For as the Apostles bringing in to the wolde a new Order, changed the olde names of the Iewes and Gentiles, to witte, *Pontifex* and *Sacerdos* (for which we haue no English) and said for them, *Episcopus* and *Presbyter*, whereof are deriued our English names *Bishop* and *Prieste*: so, who seeth not, that the Heretikes changing again those Apostolike names into *Superintendent* and *Elder*, doe manifestly bewray them selues, that they haue also changed the

Apo-

Apostolike Order? And that wee who are found still to haue reteined the Apostolike names, haue therefore neuer gone aboute to change the Apostolike Order? In so much that wheras we (as they know) accompte their Orders, no Orders: yet they accepte our Orders for true Orders, and hauiug bene Ordered by vs, seeke not to be reordered, as may be noted in *Parker, Grindall, Sandes, Horne*, and many moe that are Priestes of the Catholicke making.

And herevpō may al men note how it is: that wheras aforetime, heresies haue troubled the world vnder the name of Christiā, these men haue brought in not so properly an Heresie, but (as it may rather be called) *an Apostasie*, from almost all the Law of Christ. For

Heb. 7. as *Sainte Paule* saith. Vpon the
 c. 12. changing of *Sacerdotium*, that is
 to saye Orders (or Peiesthoode)
 there must needes folow chang-
 ing of the Law. bycause the Law
 runneth so much vpo the Priests
 as is to be nored both in *Moyse*
Judaicall law, & also in our Ca-
 tholike Christiā law: which one
 thing I would to God they wold
 quietly, sadly, and with the feare
 of God consider: that they I (say)
 go about to do against Christ and
 his law, as much almost, as the
Turke, if he should come, would
 do? and where he cometh, doth?

The 25. Demaund
 Monkes.

Euf. THEN whether they be con-
hist. 1. 2. tent, that the matter be tri-
 c. 15. 16 ed betweene vs by the Religion
 of the Monkes, Nunnes, Ermites
Ancho-

Anchoretēs, and other such like persons in state of perfection, that were in those first tymes of the church of Christ? Yea whether it be not a plaine confounding of them, and their doings, to heare that then also, as euer sithens, there were such persons in the church of Christ, specially to see that (a) christian writers haue against the Painimes made of the, for their straight life and great numbers, an argument to proue Christes diuinity?

Soz. l. 1.
c. 12. 13.
14. l. 3.
c. 12. 13.
15. l. 6. 7.
15. 17.
28.
Aug. de moribus.
et. car. c.
31 et de un Ec. c.
14.
(a) Enf. de lan. Const.

The 26. Demaund.

p. 385

Fathers.

W HETHER they will be tryed by the fayth, and Religion, of the ancient Fathers? Or, whether euer any refused to be so tryed, but onely Heretikes? Or, whether the Fathers Faith and

D

Reli.

Religion, were not the faith, and Religion of all the church in their seuerall tymes? Or whether the Fathers were not all of one faith, of one church, and of one religion? Or, whether these (besides many moe) be not good causes for christian men to beleue the Fathers, in so much, that the Protestantes themselues thinke it good, and necessary, to make a shew of the fathers in their books and sermons, vnto the people?

But yet let them say in conscience, whether they were not al of our church, and of our religion? Or els, why do they put vs to defend their authority? Why do they in writing and speaking (as most men know) so derogare fro their credite? yea let them say, whether they were not all Bishops or Priesttes of our churches making

making (which I touched a little ^(a) Soz. before) and many of them also ^{l. 6. cap.}

Monkes, as ^(a) S. Basil, S. Gregory ^{15.}

Nazianzen, ^(b) S. Hierome, ^(c) S. ^{Ruf. l. 2.}

Augustine, ^(d) S. Gregory, of Rome, ^(b) Hier ^{c. 28.}

^(e) S. Paulinus, and many others? ^{prox. l. 4.}

And these, and all the rest (I say) ^{in Iere.}

of one religion, and therefore no ^(c) Aug.

one of them all of the Protestants ^{ep. 89. q.}

religion: and therefore againe, ^{4. et co.}

the church at no tyme of the Pro- ^{Peril. l. 3.}

testants religion? ^{cap. 40.}

^(d) Greg ^{dial. l. 4.}

^(e) Paul ^{cap. 55.}

^{ep. 7. ad}

^{Sen.}

been of late examined diligently,

and finally condemned, and ours

confirmed in the Generall coun-

cell of Trent? And, whether euer

any refused to yeald to a General

councell, but onely Heretikes?

D 2 And

And, whether they can giue any
iust cause, why me should beleue
that in old tyme Generall coun-
cels might with authority define
and determine of faith and reli-
gion, & this counsell might not?

Yea, whether not only this,
but also any other General coun-
cels, were euer holden by Prote-
stantes, or for Protestant: and
not all, as well as this, by men
of our church, and for our church,
as by Bishops that were made af-
ter our manner aforseyd, many of
them being also Monkes, and all
of the same religion with Monks
hauing there also their Deacons
and Subdeacons, and acolytes,
&c. waiting vpon them: and no
one of them euer that married, or
thought it lawfull to marry, af-
ter that he was made a Bishop?
Besides many other pointes of
their

All Hereticks.

77

their doctrine also, that may for vs against the Protestantes be noted in the actes of those councelles? Finally, if euer any such councell were for them, let them tell vs, why they write & speake so much against all councells, compelling vs to defend their authority? and yet let them say, whether all other catholike Bishops, and all the church, were not, at those feuerall tymes, of the councels religion: and all those councels of one religion: and therfore the church neuer of the Protestants religion?

The 28. Demaund.

Sea Apostolike.

V WHETHER they confesse not, that we at this tyme do belecue, and communicate with the sea apostolike of the church

D 3

of

of Rome? Whether Catholickes
 did not alwaies so doe? Whether
 euer any refused obstinately so to
Opt. l. 2. doe, but onely Schismatikes and
frl. 15. Heretickes? Whether the holy
Vist. de Fathers by their so doing, did not
persec. vse to confounde al Heretickes &
Vand. l. 2 to shew thereby, that they did be-
fol. 20. leue and communicate with S.
August. Peter & S. Paule? Away, as, most
con. ep. easy, so continually most sure and
Fund. certaine, to auoide all error.
2. 4.

The 29. Demaund.

Traditions.

V WHETHER they wil be tri-
 ed by traditiōs most certaine
 that haue bene alwaies in the
 Church of Christ? Yea, whether
 it be not a plaine ouerthrowing
 of all their buildinge, onely to
 heare, that there haue bene al-
 waies suchie Traditions in the
 Church

Church of Christ? Or let them say whether they find not in most approved Antiquitie such Traditions? Or whether they find any such Tradition making for them, and not for vs? Or whether euer any denied obstinately all Tradition, crying in euery thing for only Scripture, but only Heretiks?

Chrysof.
hom. 69.
ad populo.
Antioch.
Cyp. ep.
63.
Aug. ep.
118. c. 6.

The 30. Demaunde.

Their owne doctores

VETHER they will be tried by their owne Doctores, and Fellowes, as by Luther, Caluine, and such like? And whether they know not, that Luther hath written many Bookes full bitterly against them, and condemned them to Hell, because they be Sacramentaries, denying the real presence of Christes Body in the B. Sacrament? And that Caluine

Lib. in
Zuing.
an. 1545

In Amos
 7. likewise calleth it a blasphemie,
 to geue to the King, (and much
 more to a Quene) the Headship
 or Primacie of the CHVRCH of
 England? And therefore aske the,
 with what cōscience, yea & with
 what face they can say theirs to
 be the true Church, which com-
 pelleth men so to blaspheme, and
 that with booke othe: their fellow
 Puritanes at home also abhorring
 it? That I speake not of many
 other pointes also of their Doc-
 trine, condemned also by their
 owne felowes, as they know the-
 selues, & whosoever els that rea-
 deth their Bookes.

The 31. Demaund.

Vniuersalitie.

win. Lyr

con. om-

WHETHER they know not,
 that the Auncient Fathers
 haue taught vs in such a doubtfull
 time

time of Heresie as this is, to trie
 out the truth by Vniuersalitie: & ^{nes. / How}
 that they meane thereby; if at ^{c. 3. 4. 31}
 ny time we see a piece of Christe- ^{41.}
 dome diuide it self fro the whole, ^{Opt. 1. 2f}
 that wee folow then the whole, ^{13. Bed.}
 (the Vniuersalitie, (I say, of the ^{Hist. 4. 5}
 Church in our owne time) and ^{16.}
 not the piece. Aske the Prote-
 stantes now, if this had bene done
 in *Luthers* time, whom shoulde
 Christian men haue folowed, *Lu-*
ther, or the *Pope*? And if the *Pope*
 then, now also the *Pope* pardie;
Gregorie the thirteenth that now
 is, agreing in all (as they know)
 with *Leo* the tenth that was the?
 Aske the Finally, whether they
 singe not therfore against them-
 selues in *Te Deum*, when they
 say, *Te per orbem terrarum sancta*
confiteor Ecclesia, which is to
 say, that the faith or confession of
 D 5 the

32 Demaunders vnto
the vniuersall Church, that is the
true confession?

The 32. Demaund.

Antiquitie.

VV HETHER they know not
that the same Fathers haue
Vm. Ly. taught vs, for trying out of Truth
c. 3. 4. 6. to look likewise vnto Antiquitie?
7. 8. 9. and that, as by Vniuersalitie they
38. 41. meane our owne time, so by An-
tiquity, they meane the time that
was before our owne time: tea-
ching vs therfore by this, if in our
owne time any Noueltie do raig
and that perhaps vniuersally, that
then we haue respecte to the for-
mer time, before such Noueltie
did arise? Aske the Protestantes
then, whether they be content so
to do? And whether three score
yeeres ago, before Luther arose,
Christendome were of their Re-
ligion

ligion? yea, whether it were not
of our Religion, both then, and
many hundred yeeres afore; and
that, by their owne confession?

The 33. Demaund,

Consent

V WHETHER the same Fa-
thers haue not taught vs, to
trie out Truth by Consent also.

And, whether they meane not *Vol. Lyr.*
thereby, that supposing both the *3. 4. 8.*
Vniuersalitie of our owne time, *10. 11.*
were corrupt, & also the Antiqui- *38. 41.*
tie of former time, were at vari- *Bed. hist.*
ance, we should the haue an eie to *1. 3. c. 25.*
Consent in Antiquitie. As if there
had bin of olde some one Father
or some one Prouinciall Council
for the Protestants (as yet there
was not) to see the, whether there
were not some General Council
against them? Aske them now,
wher

whether that before *Luthey* was borne, there were not many Generall Councils, yea all Generall Councils against them? and yet neither any Prouincial Council, nor so much as any one Father for the, nor for any one thing that they hold against vs?

The 34. Demaund.

Authoritie.

WHETHER the Church of Christ did not euermore take her selfe to be of Authoritie irrefragable, and so beare her selfe,

(a) *Aug.* as necessarie & worthie to be be-
ep. 105. leened vpon her onely word; and

(b) *Aug.* therefore no man to controll her (a)
ep. 118. Sentence or Iudgement, no man
c. 3. & ep. to misdoubt her (b) Practise? And
105. whether *S. Augustine* haue not

written a booke therupon, which
 he calleth. *De utilitate credendi*;

Of

Of the vtilitie of beleeuing the Church in all thinges: shewing how profitable, how necessary, & how sure a way that is, for the finding out of true Religion? And, whether the *Maniches* then, as the Protestantes now, founde nor fault with that way? And whether the true Christians, notwithstanding, did not for all that hold the against those & all other Heretickes vpon the Churches Authoritie: yea and alleage it also vnto the Jewes and Painimes, to proue that Christ is God, and that the holy Scriptures, with the Miracles and all other things in them contained, be true: because (I say) the Church or company of the Christians so faith and so beleeueth? And, whether *Saint Augustine*, and that by true reason, doth not infer therupon, that

seeing

Chris.

con. gent.

de S. Bar

coll. 882.

884. Et

con. Iud.

ar. 2. col

928.

Eus Hist

l. 1. c. 3.

De ut. or

c. 14.

seeing we beleeeue Christ and the Scriptures, because of the church, we must therefore beleeeue the Church in all other thinges also, whatsoeuer it saieth against the Heretickes?

And, whether this Authoritie do not therefore argue, that the Church can neuer erre? And whether neuer erring doe not argue, that it can neuer perish. And therefore again, whether it do not now also well & worthely claime the same authoritie? Yea, whether the Protestants themselues haue not receaued many thinges, as Christ himselfe, and the Scriptures themselues, &c. vpon our Churches credite; the church (I say) that now is? Aske them then howe they can possiblye bee the church, who willingly doe renounce the claime of such Authoritie

rite, and doe by their doings, confesse it to be in the companie of their aduersaries? Finally bydde the deceaued consider this well, that they haue no forte or nūber of men amōgst them, whom they may truste in all thinges; with whom, and in whose steppes they may venture to walke the way of Faith and Religion towards saluation.

None of all the Sectes in our countrey, nor in all the world so happie, none so secure, and therefore no Church amongst them: because (I say) they openly renounce the claime of Authoritie, confessing therby that it is not of them that the Creed saith: *I be-
lieue the Church*: in so much that they haue suffered of late an vnlaw-
ful Christian (as he is called) to set out in Print, a vaine libell
against

against the Authoritie of the Church of God, comparing and opposing vnto it, the Authority of the word of God, as though the word of God, and the Church of God, were one against the other: it being yet so plainly written, that as the Father saied of his

Mat. 17. Sonne: *Ipsū audite, Heare him.*

Mat. 18. So the Sonne saied of his church:

Si Ecclesiam non audierit, sit tibi sicut Ethnicus & Publicanus. If he will not heare the Church, do thou vse him, (as the Iewes did) as an Heathen and a Publican. And yet this fellow trusteth so much in his

Prou. 17 owne folie, that he is bold to prouoke all catholiks to answer his childishnes, or els they must be accounted (saith he) no lesse then very Murderers. It were good for him, poore man, that he had in him no more pride then learning.

ning. My best counsaile to him for his saluation is, that he reade humblye these Demaundes, and looke whether any of his greate Masters will answere them. And if after this, his stomacke serue him still, let him set out his Libel more orderly with his name, & with approbation of their Rabbins, and with priuiledge, that we labour not in vaine: & with the grace of God he shall quickly see it answered, as vnworthy as it is.

The 35. Demand.

Unity.

THEN whether vnity proceed not of the sayd Authority: And, our Church therefore one for euer, and not possibly by any questiō or controuersy to be desperately deuided within it selfe. They on the other side, for lacke thereof

thereof, running euery day into more and more diuision amongst theſelues, & multiplying Sectes (as all men do ſee) without hold or meaſure: not being able to alleage herein any excuſe for theſelues, which the Arians, Donatiſtes, & other olde Hereticks might not as well alleage for excuſe of their diuiſions: yea euen their owne Doctrine, being the very cauſe therof, and they therefore guiltie of all theſe ſectes? that doctrine, I ſay, wherein they teach, that the Scriptures are ſo eaſie, and that therefore euerie one may folow his owne ſeſe, yea and vant alſo that it is the ſence of the Spirite himſelfe?

And, whether the Churches inſeparable vnitie be not ſo ſure an argument of Truth, that it is a moſte iuſte Motiue (by Chriſtes owne

owne saying) for the world to be-
leeue in Christ: that no man mer-
uaile, seeing the infinite Sects
that be now in Englad, that there
be also so many incredulous that
beleue not in Christ?

The 36. Demaund.

Keepers of Scriptures.

WHether it were not our
Church, that notified to the
worlde the Canon of the holye
Bookes of the new Testament?
Whether it were not our Church
that hath had the custodie & con-
struing both of the foresaid, and of
the other Bookes of the holy Bi-
ble, euer since the Apostles time?
Or else, whether before this time
the Expositors thereof were Pro-
testants. And whether the Pro-
testants had not the saide Books of
ys? And whether they can charge
our

our Church, all this longe while
of her possession, with adding or
minishing any iote thereof? Or
whether they can not bee char-
ged, this short while of their sur-
pation, with robbing vs of many
wholle Bookes thereof (Bookes,
I say, canonized in aproued Con-
cels) and of many a particulare
portion more? or whether euer a-
ny coulde be so charged, but only
Heritikes? Finally, whether our
Church therefore be not the only
true possessor or keper of this tre-
asure, as to whom only the Apo-
stles comited it: and therefore a-
gaine ours the only true Church?

The 37. Demaund.

Storehouse of all Truthe

W H E T H E R not only all
Canonick Scripture (as
I haue saide) but also all other
truthes

truthes agreed vpon at any time
by the Church of God, and as it
were laide vp for euer, are not as
this tym to be found in our church?
as, that which was agreed vpon
against the Arians, that which
was concluded against the Dona-
tistes, briefly that which was de-
fined against all other Heretikes?
Aske them whether it haue not
bene hither vnto, and whether it
be not still? safelye kept in our
Church? And, how them selues
came by the saide Truthes? whe-
ther otherwise then at our Chur-
ches handes?

Aske them againe: Whereas
some auncient writers haue bene
iustly noted for certaine errors,
whether our Church may be tax-
ed with any of those errors? yea
whether our Churches Faith be
not the Rule, whereby both Pro-
testants

Protestants and all others safely
 may and do now read those wri-
 ters, and so most easlye auoide
 those errors, being nothinge mo-
 ued with the authoritie nor anti-
 quitie of those writers? nor with
 the greate showe of many Scrip-
 tures, which either those writers
 or also sundrye olde Heretikes
 made for their errors: knowing
 vndoubtedly by the Rule of our
 Churches faith, that those Scrip-
 tures haue not that meaning: be-
 ing otherwise like to thinke (as
 any indifferent man will beare
 me recorde) that the Scriptures
 make for those olde errors & he-
 resies; no lesse, yea much more,
 then for Luther or Caluine, or any
 other Heretikes of our time? And
 whether it be not plaine by this,
 that our Church is that Deposito-
 rium atheniense, that Rich Storehouse,
 where

Iren. l. 3.

cap. 4.

wherein all Truth either by the
Apostles, or by any other, hath
bene laide vp? and wherein euery
man that will, may without dan-
ger, and without labour, finde,
what soeuer Truth he seeketh?

The 38. Demaund.

Old Heresies.

WHETHER on the contra-
rie side, amongst the Prote-
stantes, any other Truth be to be
found, but only such as they rece-
ued of vs? yea further, whereas
very many Falsehoodes, Errors,
& Heresies haue bene from time
to time by the Church noted and
condemned, whether a greates
number of the same Heresies, be
not now to bee founde amongest
the Protestantes? So many olde
Heresies, I saye (whereas one
were enough to proue the here-
tiks)

(a) Epip heretikes) as be enough to proue
 her. 75. them almost Apostatates. As, A-
 Aug. her gainst (a) Praying for the dead, A-
 53. gainst prescripte Fasting daies
 (b) Aug gainst (b) Free wil against (c) Me-
 so. 6. de rite of Single life, Against (d) the
 fide. con. Vow of the same, & at least twe-
 Manich. e. 9. 10. ty more. And therefore whether,
 Aug. as our Church is the storehouse of
 her. 82. Truth, so their Synagogue bee
 & Ret l. not the Sinke of false hood and of
 2. c. 22. Heresie?

The 19. Demaund.

Where grew their doctrine.

A G A I N E, whether the Per-
 sons that of olde professed
 the said pointes of these mens do-
 & rine, and were of the Church
 therefore noted for Heretiks, were
 not also otherwise most notorious
 Heretickes: for certaine other
 pointes I say, confessed also by
 the

the Protestants to be heresy. As (a) *Epip*
 whether (a) *Aerius* who held *her. 75.*
 with them against praying, and *Aug. her*
 offering for the dead, and against *52.*
 all the prescript fasting dayes,
 were not besides that also an A-
 rian: & the like of all their other
 Parteners? Aske them now what
 it meaneth, that their doctrine
 alwayes hath been found in such
 naughty ground, and with such
 stinking weedes: And contrary-
 wise our doctrine touching the
 same pointes, found also at the
 same tyme in such as they confesse
 themselves to haue beene good
 ground, as in S. *Augustine*, in S.
Epiphanius, and others, who did
 so hold our sayed doctrine, that
 they with the whole Church cō-
 demned *Aerius* of heresy, for de-
 nyng the same.

E

The

The 40. Demand.
They neuer afore new?

VW HETHER of this it follow
not, that they must needes
cōfesse, that their church was ne-
uer in the world, neuer (I say)
at no tyme, before this our tyme?
Or else let them say, whether
one that is an Arrian, denying
Go:les Sonne to be *Consubstantiall*
that is to say, *Of the same substance*
with his Father, may be of their
(a) *Tho. Church. Yea also of VVicles,* and
wald. 10. 3. cap. 7. Huse themselues do you aske the,
Melanct. how they could be of this their
hom. ad. Church, holding with Pelagius
Friden. Iustification (a) by mans owne
Micon. merits; and also (b) that a King or
(b) *Hen. Queene* committing any mortall
Syl. in sinne, leese the streight his office,
hist. Bo. and is no longer to be obied?
he. c. 35.

The

The 41. Demaund.

Studying all Truth.

VVETHER our Church, to keepe safely all Truth in manner aforesayd: doe not diligently study all Truth: her Masters therefore, in their Bookes, and Schooles, teaching all Truth, & her scholers therfore learning all Truth: to defend (I say) all Truth of Christ, against all enemies, against Painyms, against Iewes, and against all Heresyess. And whether Protestantes, on the contrary side, & but a few of the (God wot) do study any more then a few questions of this ryme onely, and that so lightly, that they be afrayd to reason with common Catholickes: Being all rather occupied about wyuing, and thriving in the world, then

sincerely and learnedly to defend Religion. Or let them tell ys, why else our Countrey is so full of Atheists, Achristes, and all kinds of most detestable heretikes? Aske them, whether in their vniuersityes they haue the whole course of Diuinity, within a certaine tearme of yeares, yea or in *Anno Platonis* (proceeding as they do) all read ouer? Yea, whether their Students, or Doctours also, and Readers can tel you almost, what the course of diuinity meaneth? And againe aske them, who for christian study, and increase of godly knowledg founded those vniuersityes, builded those Colleges, and instituted those degrees of learning, whether our Church or theirs, and who hath authority to make Doctours of Diuinity? whether Kinges and Queens, or only

only Bishops? And therefore, if our Church haue againe taken from them her graunt, and annulled their degrees (as it ^(a) Bulla hath done) aske them, by what ^{Pij 1.} title they will clayme the same? ^{Anno 1564.}

The 42. Demaunde.

¶ Insent.

WHETHER the Preachers euer of the Church of Christ did take vpon them to preach and reach, without ^(a) sending. And whether euer any all this while ^{(a) 10a. 20. c. 21. 15. 24. 10. 15.} had authority to send forth Teachers, but only the Apostles and their Successors, and such as receaued it of them?

And if they say, their sending to be extraordinary: aske the, why all this tyme God did so send none other, but only to barre such as they be from so saying? Aske the

likewise, where then be their Miracles? Or whether any, also afore Christes Church beganne, were sent out of order, without the gift of Miracles, or of prophecy, or of both? Finally, you may aske them, what warrant they haue to hold such an office of a Lay Prince? Or how without that office, they can pretend to be the true Church of Christ?

(a) Act.

1. d. 21.

2. 14. d.

22.

(b) Tu.

1. b. 5.

(c) Enf.

1. 2. cap.

13. 15.

23. l. 3. c.

2. 4. 10

(d) Mat

13. c. 14.

f. 4. &

16. c. 18.

The 43. Demaund.

Succession.

WHETHER it be not evident in the (a) Actes and (b) Epistles of the Apostles, with the (c) Ecclesiasticall historyes of the tymes that followed, that the Church once begunne by and in the Apostles, did afterward grow on (as Christ (d) did promise that it should) and spread it selfe ouer all

all places, and through all ages,
by Succession? And, whether our
church cannot shew in plaine au-
thenticall writing the continuall
Succession of her Bishopes and
Pastors, with their flockes, ever
since the Apostles time? Or, whe-
ther the Protestants Church can (c) Ope.
doe the like. Yea, whether they l. 2. f. 13.
can in our Countrey referre them Hier. in
selues, any further, then to the Mic. 1.
letters patents of the Prince? And Aug. in
whether this haue not bene (e) al- Psa. con-
waies vsed as a marke most cer- par. De.
taine, to knowe the true Church nat. (f) 3.
from Schismatikes and Horetikes Reg. 12.
euen in the (f) Olde Testament 8. 31.
also?

The 44. Demaund

Apostolike Church

WHETHER in the Creede,
that we in our Masse, and
they in their Communion do vse,



this word *Apostolicall*, were or could be put in as a plaine marke to know the Church which we must beleue, but only as it directeth vs to the Church of *Rome*, seeing by experience, that all o-

Trent. de ther *Apostolicall* Churches, are
pres. now sayled? Or whether the Ro-
mar. man Church be not *Apostolicall*,
 as being the Sea of the two most
Iren. l. 3. glorious, & chiefe Apostles, S. *Pe-*
c. 3. Op ter and S. *Paul*? Or whether in
l. 2. Aug tyme of schisme and heresy, the
ep. 165. Fathers in their tymes hauing
 many Seas *Apostolike*, did not
 chiefly lookethemselues, and di-
 rect others, to the *Apostolike* Sea
 of *Rome*, shewing therby that the
 Truth was theirs, because the
 Bishop of *Rome* that came of the
 Apostles by lineall succession,
 was theirs? And therefore whether
 we haue not iust cause to followe
 their

their example, specially seeing
that Sea still hold on and conti- *Aug. in*
nue (as the Fathers said it should) *ps. cont.*
to the number now of two hun- *part.*
dred and thirtie Bishopes, wher- *Don.*
as to those Fathers time there
were not fourtie.

The 45. Demaund.

Changinge.

V WHETHER we haue not
yet againe iuste cause to
keepe vs with the Church of
Rome, seeing that the Romanes ne-
uer changed their Faith, which
(a) they receiued of S. Peter & S. (a) *AF.*
Paul? Which is so plaine, that I *2. 8. 31.*
appeale to the Protestants them- *Rom. 10*
selues, whether the Romans did *c. 12. &*
not (for example) Pray for the *6. 17. &*
dead, euen then when those Fa- *16. c. 19,*
thers afore said did auouch that
they were vnchanged: yea fowon-
dering,

wondering euen the also, at Aeri-
us for denying the same, that to-
geather with all other Churches
they condemned him as an Here-
tike, for going about to change
that which alwaies vntill then
they had keapte vncchanged: as
they doe keepe it stil, both that &
all the rest: and that, by the Pro-
testantes owne confession, these
thousad or twelue hūdred years?
Whereby no wise man can doubt
but that they remaine also the
rest, vp to the Apostles time also,
without change. Yea to consider
no more but that since *Luthers*
time, the *Popes* haue not changed
one iote, and that the Heretickes
(on the other side) haue not since
then lefte, nor do not leaue chan-
ging euery daye, may to any man
of indifferent iudgement seeme a
demonstration, that the *Popes* ne-
uer

neuer at all did chang. And as for one or two amongst all the Popes whom they charge with erring: first we deny it, for it is most false, as the learned Catholikes haue well declared. Secondly we say, supposing some Popes had erred, yet neuer did any Pope goe about to chang the Romans faith with his error. Thirdeley we say, and let the wise consider it well, that were it so, those Popes did erre, & also goe aboute to infect the Romans with those errors, yet is it not those errors, wherewith the Protestantes do now charge the Pope & the Romanes. And therefore whē they blasphemously burden S. Liberius with *Arrianisme*, or any other with the like, they might better holde their peace, then so to lie, & yet their lye nothing at all vnto the purpose.

The

The 46. Demand.

Our Ancestors saued vs

THEN whether at this while
 that they cōfesse our church
 to haue bene, at least 12 hundred
 yeeres, they will say, that all our
 and their fathers & mothers grād
 fathers and grandmothers, and
 other Ancestors, Kinsfolke &
 Countreimen, and all others that
 haue gonne so long for Christian
 Iustin. 1. men, are all dāned in Hell? yea,
 4. cap. 2. whether Caluine him selfe do not
 in fine cōfesse the contrarie, that our
 Church (I say) serued well the
 turne all this while to saue men
 from Hell, and to bringe men to
 Heauen? Aske them then, why
 it cannot serue still that turne as
 well? Or if they say, that ignorāce
 afore did excuse, & now (because
 of their preaching) it cannot aske
 them

them, why they do confesse that *S. Augustine* and such like, are of all most surely saued, who yet had not this ignorance, but knew right well their new doctrine (as in *Aerius, Iulianus, Vigilantius, &c*) and condemned it for most wicked Heresie? And therefore whether it be not wisdom for al men to hold the still in our church, or to returne againe vnto it?

The 47. Demaund.

Communion of Saintes.

ALso whether their church as it neuer was in the world before now, so now at their first appearing haue not committed many most foule absurdities, in pinching vp it selfe so narrowly into the streights of one small Countrey, that in it one Christian man is an other, euen in spirituall affaires is a stranger? that in it an Eccllesiasticall and Apostolicall

power erected by Christ, is deemed a foreiner: that in it any Generall Councell that euer was or euer can be gathered of the Bishops of other Nations of al Christedom, yea or of their owne confederats, can take, beare, or haue no whit of authoritie: that in it Epistles directed frō beyond the Sea by S. Paule himselve, if he were aliue, such as his Epistles to the Romanes, Corinthians &c, could beare no sway: that in it all the Apollles together writing frō their Synode of Hierusalem, as
 18. 15. they did to the *Antiochians*, might beare no stroake: that in it Christ himselve without the King and the Parliaments consent, might not dispose of his own churches: but hold his peace and leaue his meddling (like a Foreiner as he was) vnlesse he would say, that he
 were

were the naturall King of Eng-
lande, and displace the lawefull
heires of the Kinges afore time:
because by their saying that head-
ship cannot be separated from the
kingship, being (as they say) a
real, naturall, and essential parte
therof: and therefore they shoulde
not write the King of Englande,
Head of the Church of England, no
not *vnder Christ*, vnlesse they
wold write him also *King of Eng-
land vnder Christ*.

Of many other their absurdi-
ties, as that *S. Augustine* there
(with our Priestes doing his re-
quest) should forfeite an hundred *Conf. l. 9*
Markes for saying Masse for his *12. 24*
Mothers soule, &c. I here say no-
thing.

The

The 33. Demand.

Where Christ worketh.

VHERHER it be not our Church onely, which now, and euer, is so blessed of God, and so embued with Christes Blood, that she hath grace in her Sacraments (as well for remission of sinnes after Baptisme, as of sinnes before Baptisme; to the vnspeakable comfort of all that be heavy laden) merite in her workes, force in her word, power in her teaching, so that shes breedeth deuotion, turneth to Religion, & to the searck of saluation, strangely altereth the hartes of men: yea her children therfore being the saddest sorte of people, men of best order in all families, townes, and citties, for all goodnes best beloved both of God and man. And whether with the Protestantes,

all

all be not cleane contrarie : No preaching of Penance, no grace in Sacraments, nothing but sinne in good workes although they be done in Christ, no power to bring vnder Diuels, no blessing no comforte. And their folowers therefore easie to be noted by their ill conditions : All persons as they fall from order and godlinesse, more neare they become to their Religion : a generall obseruation, that all man, as they returne to our Church, bettered and amended ; as they fall to their Synagogue, much worsed & more then afore corrupted. And yet be they neuer so wicked & flagitious, haue they *Onely Faith*, and (no doubt) they shall be saued. And what Faith, I pray you ? Not our Christian faith, which is contained in the articles of our Creed, and such like :

like: but a speciall Faith, or an vndoubted perswasion that he is predestinate. For who soeuer so perswaderh him selfe, doubting no more therof the he doth of one God, and of Christs birth & death and other Articles of the Creed: he (they say) most certainly is predestinate and shall be sayed, and his sinnes are thereby remitted. And it is (forsooth) a goodly comfortable way, because it teacheth men to bee soe certaine. But in truth and in deed (if it be a litle examined) no greater teaching of vncertaintie. For (say we vnto them) not onely English Protestantes, but also any wicked man continuing in his wickednes, may firmly persuade him selfe that he is predestinate, and all other Heretiks of this time do so teach, and so persuade them selues, eue those

those two Anabaptistes also who
for dānable creatures, theselues
of late did burne in Smithfielde.
How the teach you, that the said
faith or persuasiō saneth all? here-
vnto they say, that such Heretiks
and wicked persons can not haue
this wonderfull faith: because it
cannot be without true doctrine
nor without good workes. But
(say we) they perswade the selues?
and they will sweare, yea and die
in it, yea (and which is greatest
of al) they know, that they so per-
suade the selues: as who know-
eth not, when he persuadeth him-
selfe of any thing, as of One God
of Christ, and so forth; O say our
Protestants (and the like say the
others of them to) but they do not
soe perswade them selues. And
where (I pray you) is now becom
this great certaintie? the matter
being

being brought now to this passe;
that (by their owne saying of one
another) no man can tell when he
is certaine: in so much that also
of any one of their owne fellowes
standing now in true doctrine (as
they esteeme it) & in good works
and so perswading himselfe to be
predestinate; if he fall hereafter;
they must then and wil say of him
that he did not afore perswade him-
selfe; and so none of them all can
say to day that he is certayne, be-
cause he cannot tell what he shall
doe to morrow. Is not here then
(trow you) a greate certaintie?
(that I vse no other reason against
this vaine & finfull point of their
doctrine, being yet the ground
worke of all their innovations.)
Well, whatsoener they say, eue-
ry man seeth, that all Heretikes
& naughtie packes may, and that
some

some of every sorte do thus persuade & assure themselves. And we (on the other side) be sure, (8c that not by our only bare persuasion, as they see by this Booke) that none of them all so continuing shall be saved. And therefore best it were for them to confesse the vanitie of their new special faith, and to returne to the Catholicke faith, and so living through the grace of Christ in good workes, to hope assuredly for saluatiō, where of now most vainely they do presume: or rather in deed they neither hope nor presume, but think verely that there is no saluation at all, vsing therefore their owne religion, as if they thought it, and as it is indeed, no religion at all, as now at length the wiser sorte & principall of the Realme haue proued infinite waies by experience

ence of their doings, according
Mat. 7. to our Saviours true prophetic,
Ex fructibus eorum cognoscetis eos.
 By their fruites, you shall knowe
 them.

The 49. Demand.

All enemies.

VVHETHER it bee not our
 Church onely, which al the
 enemies of Christ do fight against
 conspiring all against vs, as the
 companie that onely standeth in
 their way, & that onely beareth
 off their brunte: specially all Se-
 ctes, and Heresies for that cause
 bearing intollerably with one a-
 nothers blasphemies, and (as it
 is called) syncretizing, and tyed
 together by the railes (like *Samp-*
sons Foxes) their heades being
 most farre a sunder, and counting
Turkes and *Jewes* and very *A-*
theistes

All Heretikes.

Fig.

theistes, for their frendes, and all
that be not Papistes. And there-
fore, whether our Church be not
the true Church and our Church
onely: as which only, both now,
and euer, hath bene of all malign-
ed, & by Hel gates impugned.

The 50. Demaund.

Sure to continue.

VVHETHER our Church, for
all this fighting and conspi-
ring against it, as it hath hither-
vnto stood vpright, so be not sure
to stande and continue likewise
hereafter? Or els, how is it, that
the Fathers, which in their sun-
dry times haue bene bould so to
say of the Church, & namely al-
so of the Church of Rome, that it
(I say) should stand foreuer, could
not all this while be proued liars?

*Aug: de
ut: cred.*

c. 8 et

Psa. 101.

part. Dō.

Cbri. cō.

Gent:

quod

Christus

fit Deus

col. 1039

yea

yea whereas they haue further
saide, that the Church by oppug-
natio should not oly not be ouer-
com: but also more increase ther-
by and flourish: Whether this say-
ing of theirs, as alwaies hereto-
fore, so now likewise benot plain-
ly iustified: innumerable persons,
as well of our owne countrey (&
that, against all hope of man:
but to the gracious safetie hither
to) no doubt to the wise (of the
State so much maligned by the
Puritans) as of others also, daily
seing, and confessing, that ours
is the true Church, and ours the
true Religion, and the Heretikes
haue fowely abused hitherunto
their ignorance: The Heretikes
in the meane time, partly by the
conuersio of such, partly by their
continuell diuiding into so many
strange Sectes, daily diminish-
ing

thing, and (as all other Heretikes before them) going to nothing. And whether they were not best therefore to put vp their pipes, (as *Hunfreie* his wise Syllogismes in his *Onus* or prophecie of the ruine of *Rome*) to holde their barking against the Moone, and to leaue with *Saul* their vaine kicking against the pricke, getting nothing thereby but onely the eternall hurt & destruction both of themselves & of their folowers?

The 51. Demaund.

Apostasie.

LAST of all (to be short, & to cut off many other questions of like weight that I could demand) whether, as in euery one of these Demaundes it is euident that they be Heretickes and Seducers, so in many of them, and

E

much

much more in all of them, it bee
not likewise euident that they be
little better the plaine Apostataes,
as?

First in changing the Priest-
Heb. 7. c. hooe, wherupon the change of
 12. a. al the Lawe ensueth: as, we see,
 they also thereupon haue chan-
 ged wel neare all, which no olde
 Heretikes euer durst to do, except
 it were the Manichees: whom *S.*
Orat. de Augustine for that cause did note
 5. *Her.* to be something els then Heretiks
 c. 7. 10. in saying, that there were fīue
 6. sorts of people in the world, *Ie-*
ues Paganes, Manichees, Heretikes
 and Catholikes?
 Secondly in reuīuing not one or
 two, but so many olde Heresies;
 besides (as I am bound to say) at
 leaste a thousand more of their
 owne inuention?
 Thirdly, for taking from Chri-
stian

stian men so many arguments of
Christs God head and Diuinitie :
as, the inuisible Continuance
and Authoritie of his Church,
the Honour of Crosses, the ver-
tue of Crosses, the Honor of Re-
likes, the vertue of Relikes, Mi-
racles, Exorcismes, Vnitie, Sa-
crifice? &c.

Fourthly, for leauing nothing vn-
denied, not Fathers, not Coun-
cels, not Traditions, not Scriptu-
res, nor (the only witnesse of all
Canonical Scripture) the Chur-
ches authoritie, & departing from
the Faith of al ages since Christs
time, agreeing with no Christian
time, nor none with them?

Fifthly, in place of al Religion
and goodnes which they haue re-
moued, deuising a new gospel of
theirforesaid onely vaine Faith,
which teacheth all Sinnes and all

Herefyes to presume of saluation . Besides much more that I need not to repeate ?

And whether therefore people now a daies be not to carelesse and negligēt of their foules, that whereas they shoulde not, vnder paine of euerlasting damnation, yeald to any one heresie, haue so fowly yelded to so fowle Apostasie? Howbeit as *S. Peter* laide to

Act. 3. the Iewes. *Et nunc fratres scio quia per ignorantiam fecistis, sicut & principes vestri:* so I doubte not, but that in our Countrey likewise many of all sortes may be somewhat excused by ignorance: and therefore the more hope there is for such as wil repent. But otherwise if any for all this, list wilfully to folow on, most fowly and most miserably deceauing themselves bycause afore God they can
not

not possibly haue any excuse of
their so doing, no more, then if
they should consent to folow the
proceedinges or to frequent the
churches of the *Arrians*, or of any
other olde heretikes, yea or of the
Turkes them selues, if perhappes
they liued vnder the raigne of
such. And therefore (I say) if any
liste to contemne stil all holosome
counsell, and desperately to fol-
lowe on, & not to returne to the
Truth so manifoldly, and so plai-
nely opened? & some also to per-
secute it moſte maliciously: their
blood, at leaſte wiſe, ſhal not bee *Ezech. 3*
required at our handes hereafter,
when they ſhall repente to late.

CER-

DEPLAINS

TO THE EXCHANGERS

AND TO THE EXCHANGERS
OF THE EXCHANGE

EXTRACTED
FROM THE EXCHANGE



AMONGST THE EXCHANGERS

CERTAIN E OTHER
DEMANDS
ANNEXED
TO THE FORMER.

VERY FIT

Also to be proposed to our En-
glish Protestants, but prin-
cipally vnto our Puritans.

EXTRACTED

*Out of a learned booke, made by the
Reu. Fa. Iohn Hay, Priest of the
Society of Iesus & proposed, vnto
the Ministers of Scotland.*



With licence, Anno 1623.

Stand yee vpon the wayes, and see
and aske of the old pathes, which is the
good way, and walke yee in it, and
you shall find refreshing for your sou-
les. Ieremy 6. 16.

There must be heresy, that they
who are approued, may be knowne a-
mong you. Cor.

And I desire you brethre, to mark
them that make dissentions and scan-
dals, contrary to the doctrine which
you haue learned, and auoyd them:
for such do not serue Christ our Lord,
but their owne belly, and by sweet
speeches and benedictions, seduce the
harts of innocents. Rom. 16. 17.

I know that after my departure,
there will rauening wolues enter in
among you, not sparing the flocke: and
out of your owne selues shall arise men
speaking peruerse thinges, to draw a-
way disciples after themselves. Acts
20. 29.

THE

THE PREFACE.

GENTLE Reader, by the little experience that I haue in matter of disputation against Protestants, I find the Prouerb to be verified, which sayth: That Aristotles Ass is able to deny more, then Aristotle himself is able to proue. For the most ignorant companion that euer handled a cudgell in schoole, makes a shew to be some tale and iollie fellow, all the while the skilfull Fencer, suffers and wills his young schollar to lay at his Master, he in the meane tyme lying only at his locke, and defending himselfe, and not offending his vnskillfull schollar. But when this Maister, begins to let flye at this ignorant fellow, and to teach him the Art, as well to defend himselfe, as to offend others, alas, how doe the standers by laugh at this poore apprentice? To see him who seemed some-body a little before, to be now no-body, and to be knockt and rapt, how, and where his Master listes?

The very like is to be sayd, of the combate or

Controuersy in Religion, where let Protestantes alone, still to stricke, obiect, and lay loades at Catholikes, one would thinke (I wosse) that there were some matter in them: For in opposing the Reall presence, Purgatory, Images, Prayers to Saints, Rayling at the Pope, and the like, you would thinke them to be some iollie fellowes, but alas, turne the offenciue weapon towards him, lay at him a little, and do but teach this bould offender of others, to defend himself, all the beholders burst out in laughter, and the poore schollar proues so vnskillfull, that the blowes he should receaue vpon his buckler, he beareth them off with his head and shoulders, and is knockt and rapt, euery where, where the Fencer listes. For euen so Protestantes seeme to shew some small skill, in offending vs, and our Religion, but being put to defend their owne, alas, what poore Fencers doe they proue? Let the Reader be but an indifferent behoulder of this ensuing combate, and I assure him he cannot looke on, but he shall laugh for his labour.

The 1. Demaund.

Their first Preachers.

VV HETHER the gospel
of Christ, was at any
time preached in Scotland before
Paul Methuen, & sir Iohn Knox,
yea or no?

2. *Whence their Doctrine?*

Seing no man ought to preach
any doctrine, but that which he
hath learned in the Church of
God (because as witneseth S.
Paul) faith cometh by hearing; I Rom. 10
demand from what Doctors or
Pastors Iohn Calvin, sir Iohn
Knox, and their like, first learned
their new doctrine, now pre-
ached in the realme of Scotland?

3. *Whence*

132 Demaundes vnto

3. Whence their vocation.

Rom. 10 And sith it is written, that no man may preach vnles he be sent; I demād by what power Syr Iohn Knox, with other Apostataes, Priests, Monkes and Friars, tooke vpon them this vocation?

4. If Conforme to predecessors?

Seeing you acknowledge in your Confession of faith, that the Sacraments ought only to be ministred, by such as are called therunto by ordinary vocation, I demand, if your vocation vnto the ministrie, be like vnto the calling of all others, who haue gone before you in the Church of Christ, since the time of the Apostles? whom both yee and wee repute and hould to haue been lawfull pastors and teachers of his flock,

as, S. Cyprian, S. Augustin, S. Ambrose, and diuers others? wishing you to shew in al points, the conformitie of your vocation with that of theirs.

5. *who their Doctors?*

Seing after the discours of the election of your Ministers, Elders and Deacons, yee acknowledge that the Scriptures make mention of a fourth kind of Ministers left vnto the Church of Christ, which also are very necessarie & profitable, and are called by the name of teachers and doctors, whose office it is to teach and instruct the faithfull in sound doctrine, prouiding with all diligence, that the puritie of the gospel be not corrupted, ether through ignorance or false opinion; I pray you to shew, at what time any

Ephes. 4.

1. Cor.

12.

Do

doctors of such calling, haue bene in your Church before Iohn Calvin? because the places of Scripture noted by you, teach and declare, that God hath appointed such meanes in his church, that it should neuer be left desolate, nor yet his Doctrine to decay, for wāt of Doctors & other teachers.

6. *Their admission of Tinkers &c.*

And seeing yee confes in the same place, that men cannot profit so well in the knowledge aforesayd, vnles they be first instructed in the learned tongues, & humane sciences (for now God doth not commonly worke by miracles) and that therefore it is necessary that seed be sown for the tyme to come, to the end that the Church be not left barren & wast vnto posterity: and also, that
for

for this effect schooles be erected, wherein youth may be trayned vp in the knowledge, and feare of God; I demand why yee admitted at the first entry of your doctrine into *Scotland*, and yet doe, Taylors, Skinars, and other Artificers, who were neuer instructed but in their owne craft and occupation, which they left and abiured? and out of their owne heades without any further calling vnto the ministry, began to teach the people? hauing for all their learning and forme of preaching, some English books only, which yet themselues very hardly vnderstood?

y. If the only written word be Iudge?

Seeing that among other heads of your alleadged fayth, this is one principall, that nothing is to be

Cal. l. 4. be beleueed, but what is found in
Inst. c. 8. the written word, I demaund
sect. 8. what testimony yee haue in the
 same, for assurance of your faith
 in this point? and whether the
 fayth of the Apostles, was groun-
 ded on the written word or not?

8. S. Thomas Ghospell.

Where is it written, that there is
 only foure Ghospells? and that
 the Ghospell of *S. Matthew*, with
 the other three ought to be recea-
 ued, and not the Ghospell of *S.*
Thomas? Or what authority hath
 moued you, to receaue som books
 or chapters for canonical scriptur,
 and to refuse or reject others? Or
 if any man deny any booke of the
 new Testament (as *Martin Luther*
 doth the epistle of *S. Iames*) what
 argumentes haue yee from the
 Scripture to condemne him?

Pref. in
non. Test

9. Why

9. Why Iewes credited.

Seeing yee giue so great authority to the Synagogue of the Iewes, that according to their canon, yee admit, & reiect sundry bookes of holy Scripture, why giue yee not the like authority to the Christian church which hath gone before you, in receauing such bookes as are approued by her for canonical Scripture? And if the only cause which moues you to reiect such bookes, be because they were not approued by the Synagogue of the Iewes: why by the same reason reiect yee not Christ himselfe, seeing that Synagogue would not admit him for their Messias?

10. Churches authoritie.

If it be the office of the church,

to discerne betwixt canonicall
Scripture and not canoniall as (a)
Luther (b) Brentius, and other of
(a) De your owne masters doe confes;
capt. Bab why should not the same church
(b) In be heard of you, in giuing her in-
prologo terpretation vpon any doubtfull
cont. Pet. place therof, called in question?
2. Soto. Or why call yee more in dout
the interpretation of the Scrip-
ture giuen by the Church, then
the very bookes themselues? Or
why prefer yee, the priuat opiniõ
of Iohn Caluin and your selues,
before the vniuersall, and vni-
forme consent of all Christian
people before you?

II. Citing only the written word.

Calu. l. 4 Why esteeme yee, that yee
Inst. c. 8. haue an infallible marke of the
num. 13. true religion, because yee cite
only the written word, seeing
this

this hath beene common to all heretiques from the beginning? Or what haue you more to say for your selues, then they had for themselves in this point?

12. If Scripture be easy?

If the Scripture be so easy as yee teach it to be (c) what hath moued your owne writers, to make so many cōmentaries there-upon? Or what is the cause that ther is so great controuersy in religio, as we see at this day? Yea, eue vpon the expresse wordes of the last Testament of our Lord? which according to the nature of a Testament, should be most cleere.

(c) *Luth
deser.
arbit.*

13. Conference of places.

If the priuate iudgment of euery one conferring Scripture with
Scripture

Scripture, be a certaine and infallible rule of right interpretation as yee say: how is it, that so many grosse contradictions are found in your writings, gayn-saying, not only one another, but your selues also, as is euident in your owne bookes?

14. *No meanes to be resolved.*

Seeing that the Lutherans, the Zuinglians and the Calvinists, besides an infinite number of other sectes, doe euery one alleage the written word, for confirmation of their contrarie opinions: how shall it be knowen to any man, that would resolve himselfe in matters of religion, which of them haue the true word? fith it is the true vnderstanding that maketh the word, and not the outward sounding of the voice, as
Christ

Christ himselfe saith; who objected to the Saduces, that they mistooke the Scriptures, because they vnderstood not the meaning of them? *Mat. 12.*

15. Traditions.

Why deny yee, any credit to be giuen to Traditions, contrary to (a) the expres commandment (a) *Cal. of the Apostle, writing to the 1. 4. iust.* Thessalonians in this maner (b) *c. 10.* Stand and keepe the Traditions (b) *2.* which yee haue receiued, whether by word, or by our epistle? *Thef. 2.* And also contrary to the doctrine of all the auncient doctors of the church? Or how haue yee the Scripture it selfe, but by Tradition? And seeing yee will giue no place vnto Traditions, what assurance haue yee, that since the Natiuitie of Christ, there is only

142. Demaundes vnto

1623. yeares? Or whither it be lawfull for Christian men, to call this point in question, yea or no?

16. Things vnwritten, ordered.

I. Cor.
11.

If no Traditions ought to be receiued, shew me where those things are written, which S. Paul promised to set in order at his comming to the Corinthians? for if all things were containd in the written word which the Corinthians had receiued, what needed S. Paul to promise, to putt the rest in order at his coming, chiefly cōcerning our Lords supper?

16. Church not inuisible.

Seeing Christ saith. If thy brother will not heare thee, tell it vnto the Church, and if he will not heare the Church, let him be

to

to thee as a heathen & publican,
and therefore apoints his Church
to be iudge in controuerfies con-
cerning doctrine and maners;
how shal a man finde the church:
if it be inuifible? and why affirme
yee it so to haue bene, seeing no
recourfe can be had to an inuifi-
ble iudge?

17. *Their Church how long?*

How long esteeme you your
Church to haue bene inuifible?
And during the tyme of the inui-
fibility thereof, if ther were any of
your Ministers that preached the
word of God, & administred the
Sacraments in the realm of Scot-
land? Also who they were that
during that time, opposed them-
selues to al heresies, and confuted
them, seeing yee acknowledge
with vs, fundrie heresies to haue
bene,

144 *Demandes vnto*
beene euen almost in all ages?

18. *The Synagogue visible.*

Mat. 28

Seeing Christ hath reiected the Synagogue of the Iewes, & erected and builded to himselfe a Church of the Gentills, which he hath promised to asist and maintaine to the end of the world: how it is possible, that the church of Christ (against his said promise) hath beene so many yeares inuisible as yee suppose? Seeing that the asor sayd Synagogue, notwithstanding the reiection thereof, hath euer beene visible, and is yet at this present in diuers countreyes? so that by this your false doctrine, yee giue vnto it, euen after the reiection of it, greater prerogatiue, then yee vouchsafe to giue to the church of Christ.

19. *Time*

19. Tyme of decaying.

Seeing yee confes with your
master Caluin, the Romane l. 4. Inst.
Church, sometime to haue bene c. 2. n. 3.
the true Church: in what time, &
age suppose yee that it decayed, so
that the adherents therof, by rea-
son of idolatrie could not be saued?

20. Succession of theirs.

Seeing God hath giuen some
Apostles, some Prophets, Euan- Ephes. 4.
gelists, and Pastors, for the gather-
ing together of the Saints, and
for the edification of the body of
Christ (which is his Church) to
the end of the world: I require
you (if you be the members of the
said body of Christ) to shew your
Doctors and Pastors who haue
succeeded one another since the
Apostles, with continuance of a-

G

BY

ny Vniforme doctrine as the Catholiques haue already done?

21 Condemning heresies.

Why rayle yee so much against the seate of Rome, seeing by that seate, all heretiques haue bene conuicted and condemned? an euident token that it is of God. And if yee haue the true Church (as yee alleadge) shew that euen any of yours, haue opposed your selues against any heresie before our dayes

*hier. ep.
17. ad
Dama /
Aug.
cont Pe-
lag.*

22 Imitation of heretiques.

Why follow yee the footsteps of the Donatists, who called the chaire of Rome, the chaire of pistence? Or how could it haue bene possible, that the seat of Rome, could haue withstood, and preuailed against all kindes of persecutions

*Aug. eor.
li. Petil.
l. 2. c. 51.*

secutions since the begining, and
against so many infidels and here-
tiques, if it had bene the chaire of
pestilence, as yee say?

The 23. Sacraments, seales.

If the Sacraments be only out-
ward tokens and seales (as yee
teache) what prerogative giue
yee to the Sacraments of the gos-
pell, aboue the Sacraments of the
old law?

*Cal. 14.
Inst. . c.
10. 1.*

24. Faith assures not grace.

Seeing yee teach, that faith
assureth you of grace receiued be-
fore the reception of the Sacra-
ments, how can you say, but that
they be altogether vnprofitable,
and can giue no further confirma-
tion? For as much as, where assu-
rance of grace is already, no con-
firmation is required.

25. Value of Sacraments.

Why affirme yee the Sacraments to be of no valor, except they be receiued by faith, and not withstanding baptise infants, who can receiue nothing by faith?

26. Necessitie of Baptisme.

Why abuse yee the people, teaching that infants without baptisme, obtaine remission of their sinnes by the faith of their paréts, sith the faith of the parents, cannot hinder them to be borne in *Rō. 3. 5.* originall sinne, and to be the sonnes of wrath, as *S. Paul* affirmeth?

27. Preaching Baptisme.

Seeing Baptisme, as yee teach, can not consist without preaching, and for as much as no preaching

aching was made at the time yee were baptised by the Catholiques: what assurance haue yee that yee ar yet baptised? Or what doth preaching auaille to alittle infant, who wants the vse of vn-derstanding?

28. Baptisme. of Infidels infants.

Why affirme yee with your *In Amid.* master *Caluin*, that the Sacrament *co. Frid.* of Baptisme ought only to be ministred to them, who haue already obtained the remission of their sinnes? Seeing therof it followes, most euidently, that infants begotten of Infidel parents, should not at all be baptised: because they cannot receiue remission of their sinnes by the faith of their parents, when they are Infidels, or vnfaithfull?

29. Ceremonies of Baptisme?

Why reiect yee the ceremonies

(a) Dio- of Baptisme, which alwayes (a)
 mis. Ar.c. haue bene vsed in the church of
 2. &c. God since the dayes of the Apo-
 Hier. stles, name what age soeuer you

please? Or how can yee defend
 your maister Caluin (b) who is
 (b) l.4. not ashamed to affirme, that in
 Inst .c. the primitiue church, the right &
 15 n. 19. lawfull administration of Baptis-
 me, was already corrupted?

30. Confirmation.

Why deny yee the Sacrament
 of Confirmation? feing it is so
 clearly expressed in the Acts of
 the Apostles, who by the imposi-
 tion of handes, gaue the holy
 Ghost: and also confirmed by all
 ancient writers, yea and as yet
 retayned by the English Prote-
 stants?

31.

31. Reall presence.

If the body of our Lord Iesus Christ, be not really in the B. Sacramēt, why affirme yee with ^{l. 4. Inst.} your master *Caluin*, that in this ^{c. 17. n.} Sacrament, by the spirit of God, ^{10. & 14} those thinges are conioyned together, which are seperat: to wit, the body of Christ which is in heauen, with vs who are beneath in earth?

32. Receiuing by faith.

Why affirme yee, that we re- ^{Cal. l. 4.} teiue the body of Christ really ^{Inst. c.} by faith, if it be not really present ^{17. n. 10.} in the Sacrament; seing our faith cannot make that thinge to be, which is not? If therfore his body be not there really, we cannot beleue that we receiue it really, except we flatly deceiue our sel-
ues.

33 . *lifting vp to heauen .*

In what scripture reade yee, that which yee profes with your ma-
L. 4. Inst. ster *Caluin*, that when yee receiue
c. 17. n. the sacrament, Christ is made ve-
31- rely present vnto you? Not that he should be on the earth where yee are, but that yee should be lifted vp to heauen where he is: and to which of the heauens were the apostles lifted vp, when they had our lord Iesus Christ, sitting with them in the last supper?

34 . *In two places at once.*

Cal. l. 4. Why attribut yee more to your
Inst. cap. owne faith then to the omnipotēt
37. n. 31. power of God? saing, that by your faith, yee are truly lifted vp to heauen (and so at one time yee are both in heauen and earth) and deny that Christ can cause his body

All Heretikes.

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to be really present at once in he-
aueu and earth?

35. *Penance.*

Why deny yee the sacrament of *Cal. l. 3.*
Penance, by the which the law- *Inst. c. 4.*
ful ministers of Gods word (as in-
struments of his Maiestie) giue vs
remission of our sinnes, according
to the word of Lord Iesus Christ.
Whose sinnes yee forgiue, they *Ioh. 20.*
are forgiven, & whose yee retai-
ne, they are retained?

36. *Order.*

Why deny yee holy Order to *4. Inst.*
be a sacrament, seeing your ma- *c. 14. n.*
ster *Caluin*, doth most euidently *20.*
confes it to be one: as is most
manifest in the written word of *Mat. 10.*
God? *Luc. 9.*

37. *Extreame Vnction.*

Why deny yee the sacrament

G 5

of

154. *Demaundes vnto*

cap. 5.

extreame Vnction, seeing the Apostle *S. Iames*, speaketh so manifestly therof, saying? Is any sick among you? let him send for the priests of the Church, & let them pray ouer him, and annoint him with oyle in the name of our Lord?

38. *Matrimonie.*

Why deny yee the sacrament of mariage, seeing *S. Paul* witnesseth in so plaine words, that it is a Sacrament? And why doth your master *Caluin* lye so loudly affirming, that no man vntill the time of *Gregorie* the first of that name Pope of Rome, euer saw, that it was giuen for a sacrament? seeing *S. Ambrose* (a) *S. August.* (b) and other Doctors (long before *Gregorie*) affirme the same in most manifest wordes to be a sacrament?

*In c. 5.
ad Ephes.
l. de fide
& op. c.
7.*

39. *Two wiues at once.*

Why permit yee any man to marrie, his first wife being yet aliue? seeing *S. Paul* saith. That the womā which is in subiection to a man, her husband being aliue, is bound to the law: but if her husband be dead, she is deliuered frō the law of her husband? Therefore if she take another man, whilst her husband yet liueth, she shall be called an adulteres.

40. *Breaking of vowes.*

Seeing *S. Paul* affirmes, that those who marrie after they haue made the vow of chastity, incur damnation, what hath moued your Apostata Priests, Monkes, and Friars, to attempt mariage, after their so solemne vow of chastitie, and so most willfully to dam-

446 *Demandes vnto*
damne themselues ?

41. *Sinnes not imputed ?*

Why affirme yee, that yee are
so assured that your sinnes are not
imputed to you, as yee are assured
that God is in heauen, because
yee beleue the one & the other
with one faith as yee say? And yet
not withstanding, yee beg daylie
in our Lords prayer, that your
sinnes may be forgiven you?
which prayer truly were super-
fluous, if this your assertion were
so assured.

42. *All good workes sinnes.*

Cal. l. 3.

Inst. cap.

14. n. 5.

31.

Why affirme yee, that all our
workes, how good soeuer they
appeare to be, are nothing but
sinne in the sight of God, sith it is
impossible, that any worke, be
good and euill all at once? And
in

in the Scripture it selfe, we reade *Gal. 4.*
of sundry that haue bene commē- *22. 3.*
ded for their good workes. Or if *Reg. 10.*
all our workes be finnes, then is it
all one, to rob a poore man, and to
giue him almes, excepte the one
be lesse sinne then the other?

43. *False assurance.*

Why affirme yee with your *l. 3. Inst.*
master *Caluin*, that who soeuer *c. 2. n.*
hath once embraced the light of *40.*
your gospell, can neuer perish?
considering that many who haue
bene of your sect (yea Ministers
themselues of the highest ranck)
haue turned to vs, and haue dyed
in our Catholique faith: and so
(according to your doctrine) ar
vitterly Damned.

44. *Absurditie by denying
a third place.*

Seeing on the one side, yee
teach

Cal. 1.4. teach that the spots of sinne remaine so long as we liue: and on the other side deny, both place and time of cleansing after our death; how can you auoide to declare manifestly, that ether none at all enter into heauen, or else that they who enter, do still remayne with their spots of sinne a thing so expressely contrary to the word?

Apoc.
3.2.

45. Inuocation of Saints.

Why affirme yee against the Scripture, that the Saints in heauen heare not our prayers, because forsooth that they are dead? seeing Christ himself saith, that God is not the God of the dead, but of the liuing? And how can the Saints in heauen reioyce at our repentance if they know not the same?

Mat. 22.

Luc. 15.

46. Images.

If all that haue erected Images

ges

ges in the Temple of God be Idolaters, how can yee deliuer Moy-
ses of that spot? or yet defend, that
God himselfe was not the author *Exod. 32*
of Idolatrie, seing he commanded
Images to be made for that effect? *Num. 7.*

47. *Renewing old heresies:*

Why haue yee renewed so
many old heresies, condemned so
many hundred yeares since, by
the vniuersall church of God? Na-
mely, the heresie of Simon Ma-
gus, denying the freewill of man? *Clem. 1. 2*

Recog.

48. *Of the Pepusiāns.*

Why haue yee renewed the
heresie of Pepusiāns, affirming
that distinction of order and de-
gree, ought not to be obserued in
the church of God? *Aug. de
her. her. 27.*

49. *Of the Nouatians.*

Why haue yee renewed the
heresie *Cyp. 1. 4.
ep. 2. 2.*

heresie of the Nouatians denying
that all finnes are forgiven by the
Sacrament of Penance?

50. *Of the Maniches.*

*Aug. ad
quodam
heres.
46.*

Why haue yee renewed the
heresie of the Maniches, denying
the water of Baptisme, to auayle
any thinge to our saluation?

51. *Of the Donatists.*

*Optat.
Mil. l. 2.
ad Par.
de scis.
Don.*

Why haue yee renewed the here-
sie of the Donatists, reaching that
the Church of God hath perished
thoroughout the whole world,
except in some obscure corners?

*Aug. l. 2.
con. Pe-
til. c. 34.*

As also, that S. Iohns Baptisme
was not different from the bap-
tisme of our Lord?

52. *Of the Arrians.*

*Aug. de
heres. ad*

why haue yee renewed the
heresies of Arius, teaching that it
is no

is not lawfull to offer sacrifice for *quod*
the dead? And that there is no *vult*
difference betweene a Bishop *Deum*
and a simple priest? nor that the *heres* 13.
fasting dayes of the Church, ought
to be kept, but that euery man
may fast, according to his owne
will and pleasure?

53. Of the Eunomians.

Why haue yee renewed the here- *Aug. ad*
sie of the Eunomians, that by faith *quod vult*
only, man may obtaine life euer- *Deum*
lasting? *heres* 54.

54. Of the Pelagians

Why haue yee renewed the *Aug. ad*
heresie of the Pelagians, teaching *quod vult*
that infants may be saued without *heres* 11.
Baptisme?

55. Of the Iovinians.

Why haue yee renewed the *Aug. ad*
here-

Aug. ad
quod
vult her
81.

heresies of Iouinianus, teaching marriage to be as acceptable to God, as virginity: & that it is lawfull for Monkes & Nunnes to marrie?

56. Of the Vigilantians.

Hier. com
Vigil.

Why haue yee renewed the heresies of *Vigilantius*, denying the inuocatio of Saints, & the honoring of the relicks of the Martyrs?

57. Of the Eustichians.

Why haue yee renewed the heresie of the *Eustichians* affirming that it is not lawful to go in Pilgrimage, vnto holy places?

58. Of the Iconomachians.

Concil.
Gang.

Why haue yee renewed the heresie of the *Iconomachians*, breaking downe the Images of our Lord Iesus Christ, & of his Saints?

59. Of the Beringarians.

Why haue yee renewed the heresie, of Beringarius, denying the body and blood of our Lord Iesus Christ, to be reallie present in the

Sacrament of the Altar?

60. *Of many other heresies.*

Why haue yee renewed māy other heresies of the Albigenſes, Waldenſes, Wickliffits, Huſſits, of Abailhardus, of Almaricus, & of other more deteſtable heretiques condemned many years ſince by the church of God?

61. *Following heretiques only in ſome pointes.*

Why haue yee followed the a-
forſaid heretiks in theſe pointſo-
ly in which they haue diſſented frō
the whole church of God, and re-
iecte the reſt of their doctrine?

62. *Scottiſh Reformation.*

Whether your Reformation,
which yee haue made in the re-
alme of Scotland, in pulling
downe of the Churches, be not
rather like to the Reformatign of
Turkes and Pagans, then to a Re-
formation made by Chriſtians?

63. Churches made Stables.

Whither in making Stables of the Churches in Scotland (so that horses were stabled on your Kinges graues) and in digging vp the bones of Chrstian men, resemble yee rather to be Christians, or Infidels and Pagans?

64. Burning Reliques.

What moued you to burne the holy Reliques of Saints, who were Temples and Tabernacles of the holy Ghost, when they liued: which among all Christians since the Apostles dayes vnto this present, haue bene holden in honor and veneration?

65. Burning the Doct. writings.

Why burnt yee the writings of the Doctors & holy fathers, as
of

of *S. Ambrose*, *S. Augustine*, *S. Hierome* and others : and yet shame not to say, that yee professe one faith with them?

66. Deposing magistrates.

Where is the veritie and effect of your solemne protestations, promising that your Reformatiō was not to disposses any magistrat: when yee haue not only raised vproares in the contrie, and expelled thence the chiefe magistrates, but in your preachings, would plainly thrall all kinges, and kingdomes, and haue them subiect to the election and punishment of the people, setting forth your sundry bookes therupon?

67. Libertie of Conscience.

Why in the begining of your new gospell, preached yee libertie of

of conscience; & now constraîne all men to subscribe to your new doctrine: yee them whome yee know to beleue the contrarie?

68. *Profession of pouertie.*

Why preached yee, when yee first vsurped authoritie to preach, that the Ministers of the word, ought to profes and obserue pouertie as the Apostles did: and presently none in the whole realme are so couetous as yee are, not only to giue mony vpon land, but also vpon planie vsurie?

69. *Churches patrimonie.*

Why pretend yee to haue the benefices and patrimonie of the Church, seeing yee cannot shew your selues to be lawfull heires and successours to them, who were the true and right possessors thereof

therof before you? And why haue yee reiected as Idolatrie, all that which appertayneth to them whom yee cal papistes, excepting only the patrimonie & liuing of the Church? Or if there were no Church in the contry before your coming, why pretend yee as patrimony, any other thing the hath already bene giuen to your congregation by those of your owne coate?

70. Building Churches.

Seeing one spirit could not moue so many of our Kinges to build so many Churches, Collidges & Abbies, and you to destroy the same: which of you two may be iustly esteemed, to be moued by the good spirit, and which by the euil?

71. Final

71.

Finally, whether these your doinges, tend not to the abolition of all memorie of our Lord Iesus Christ, yea or no? Seing already some of you doe doubt, in what time of the yeare he was borne, as whether in winter, or in summer: so that apparently, your next doubt will be, whether, he was borne or not; which appeares to be the end and conclusion of your new gospell.

THE
TITLES OF
THE DEMANDES
Contayned in this booke of D.
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THE

THE
CONTINUAL SUC-

cession of the Popes of Rome, as
it is recorded in all Cronicles &
Ecclesiasticall Histories (besides
many other good writers) both
olde and new, wherof I say with
S. Augustine *con. Epist. Manichæi*,
cap. 4. In Catholica Ecclesia gremio
iustissime tenet me, &c. Besides ma-
ny other thinges, this moste wor-
thely keepeth me in the lappe of
the Catholike Church: to wit,
the Succession of Priestes from S.
Peter the Apostle him selfe (to
whom our Lord after his Resur-
rection *Ioan. 12.* committed the
feeding of his sheepe) euen to the
Bishop that now is.

| The year of our lord. | | | |
|--------------------------------|----|--|-----|
| 33-34 | I | PETER) 1. Pet 5. (1. Pet. 13.) & Paul. (Act. 28) Apostles, | |
| 57 | 2 | Linus | |
| 68 | 3 | Clement | |
| 77 | 4 | Cletus | |
| 84 | 5 | Anacletus | |
| 96 | 6 | Evaristus | |
| 109 | 7 | Alexander | |
| 117 | 8 | Xistus | |
| 127 | 9 | Telesphorus | |
| 138 | 10 | Hyginus | |
| 142 | 11 | Pius | |
| 153 | 12 | Anicetus | |
| 163 | 13 | Soter | |
| 171 | 14 | Eleutherius | |
| | | So farre S. Irenee li. 3. ca. 3. against the Heresies of his time. | |
| 186 | 15 | Victor | |
| 198 | 16 | Zepherinus | |
| 218 | 17 | Calistus | |
| 223 | 18 | Vrbanus | Pom |

| | | |
|-----|----|---------------------------|
| 231 | 19 | Pontianus |
| 236 | 20 | Anterus |
| 237 | 21 | Fabianus |
| 251 | 22 | Cornelius |
| 253 | 23 | Lucius |
| 255 | 24 | Steuem |
| 257 | 25 | Xistus ii |
| 260 | 26 | Dionysius |
| 271 | 27 | Felix |
| 275 | 28 | Eutychianus |
| 283 | 29 | Caius |
| 296 | 30 | Marcellinus |
| 304 | 31 | Marcellus |
| 310 | 32 | Eusebius |
| 311 | 33 | Miltiades |
| | | <i>So farre, all were</i> |
| | | <i>Martyrs</i> |
| 314 | 34 | Siluester |
| 336 | 35 | Marcus |
| | 36 | Iulius |
| 353 | 37 | Liberius |
| 366 | 38 | Damasus |
| | | <u>H 5</u> |

Year

So farre S. Optatus
lib. 2. against the Do-
natistes of his time

384

39

Siricius

398

40

Anastasius

So farre S. Augustin
Epist. 165. against the
Donatistes of his time

401

41

Innocentius

416

42

Zozimus

419

43

Bonifacius

423

44

Cælestinus

432

45

Xistus iii

440

46

Leo the Great

461

47

Hilarius

467

48

Simplicius

483

49

Felix ii

492

50

Gelasius

496

51

Anastasius ii

498

52

Symmachus

514

53

Hormisda

523

54

Ihon

526

55

Felix iii

Bo

year

| | | |
|-----|----|-------------------|
| 530 | 56 | Bonifacius ii |
| 532 | 57 | Iohn ii |
| 534 | 58 | Agapetus |
| 535 | 59 | Siluerius |
| 537 | 60 | P Vigilius |
| 556 | 61 | Pelagius |
| 561 | 62 | Iohn iii |
| 575 | 63 | Benedict |
| 579 | 64 | Pelagius ii |
| 590 | 65 | Gregory the Great |
| 604 | 66 | Sabinianus |
| 605 | 67 | Bonifacius iii |
| 606 | 68 | Bonifacius iiii |
| 613 | 69 | Deusdedit |
| 617 | 70 | Bonifacius v |

*So farre , all Saintes
but one , as many also
in them that folow ,*

| | | |
|-----|----|--------------|
| 627 | 71 | Honorius |
| 638 | 72 | Seuerinus |
| 638 | 73 | S. Iohn iiii |
| 640 | 74 | S. Theodore |
| 647 | 75 | S. Martin i |

Es

| <u>year</u> | | |
|-------------|----|----------------|
| 654 | 76 | Eugenius |
| 657 | 77 | Vitalianus |
| 672 | 78 | S. Adeodatus |
| 976 | 79 | Domnus |
| 679 | 80 | Agatho |
| 682 | 81 | S. Leo ii |
| 684 | 82 | S. Benedict ii |
| 685 | 83 | John v |
| 686 | 84 | Cuno |
| 687 | 85 | S. Sergius |
| 701 | 86 | John vi |
| 705 | 87 | John vii |
| 707 | 88 | Sisinnius |
| 708 | 89 | Constantinus |
| 716 | 90 | Gregorie ii |
| 731 | 91 | Gregory iii |
| 741 | 92 | Zachary |
| 752 | 93 | Steuen ii |
| | 94 | Steuen iii |
| 757 | 95 | Paul |
| 768 | 96 | Steuen iiii |
| 772 | 97 | Hadrian |
| 796 | 98 | <u>Leo iii</u> |

| year | | |
|------|-----|---------------|
| 816 | 99 | Steuen v |
| 817 | 100 | Paschalis |
| 824 | 101 | Eugenius ii |
| 827 | 102 | Valentine |
| 828 | 103 | Gregory iii |
| 844 | 104 | Sergius ii |
| 847 | 105 | Leo iii |
| 855 | 106 | Benedict iii |
| 858 | 107 | Nicolas |
| 867 | 108 | Hadrian ii |
| 872 | 109 | Iohn viii |
| 882 | 110 | Marinus ii |
| 884 | 111 | Hadrian iii |
| 885 | 112 | Steuen vi |
| 891 | 113 | Formosus |
| 895 | 114 | Bonifacius vi |
| 896 | 115 | Steuen vii |
| 897 | 116 | Romane |
| | 117 | Theodore ii |
| | 118 | Iohn ix |
| 899 | 119 | Benedict iii |
| 903 | 120 | Leo v |
| | 121 | Christophor |

Ser

| <u>year</u> | | |
|-------------|-----|----------------|
| 904 | 122 | Sergius iii |
| 911 | 123 | Anastasius iii |
| 913 | 124 | Lando |
| 914 | 125 | Iohn x |
| 928 | 126 | Leo vi |
| | 127 | Steuē viii |
| 930 | 128 | Iohn xi |
| 935 | 129 | Leo vii |
| 959 | 130 | Steuē ix |
| 942 | 131 | Marinus iii |
| 946 | 132 | Agapetus ii |
| 956 | 133 | Iohn xii |
| 963 | 134 | Leo viii |
| 965 | 135 | Iohn xiii |
| 972 | 136 | Domnus ii |
| | 137 | Benedict v |
| 972 | 138 | Bonifacius vii |
| 975 | 139 | Benedict vi |
| 984 | 140 | Iohn xiiii |
| 985 | 141 | Iohn xv |
| 995 | 142 | Iohn xvi |
| | 143 | Gregorie v |
| 998 | 144 | Silueſter ii |

Nonh

year

| | | |
|------|-----|----------------|
| 1003 | 145 | John xvii |
| | 146 | John xviii |
| 1009 | 147 | Sergius iiii |
| 1012 | 148 | Benedict vii |
| 1024 | 149 | John xix |
| 1032 | 150 | Benedict viii |
| 1045 | 151 | Gregorie vi |
| 1047 | 152 | Clement ii |
| 1048 | 153 | Damasus ii |
| 1049 | 154 | Leo ix |
| 1055 | 155 | Victor ii |
| 1057 | 156 | Steuen ix |
| 1059 | 157 | Nicolas ii |
| 1061 | 158 | Alexander ii |
| 1073 | 159 | Gregorie vii |
| 1086 | 160 | Victor iii |
| 1088 | 161 | Vrbanus ii |
| 1099 | 162 | Paschalis ii |
| 1118 | 163 | Gelasius ii |
| 1119 | 164 | Callistus ii |
| 1124 | 165 | Honorius ii |
| 1130 | 166 | Innocentius ii |
| 1143 | 167 | Celestinus ii |

LE

| | | |
|------|-----|-----------------|
| 1144 | 168 | Lucius ii |
| 1145 | 169 | Eugenius iii |
| 1153 | 170 | Anastasius iii |
| 1154 | 171 | Hadrian iii |
| 1159 | 172 | Alexander iii |
| 1181 | 173 | Lucius iii |
| 1185 | 174 | Vrbanus iii |
| 1187 | 175 | Gregorie viii |
| 1188 | 176 | Clement iii |
| 1191 | 177 | Celestinus iii |
| 1198 | 178 | Innocentius iii |
| 1216 | 179 | Honorius iii |
| 1227 | 180 | Gregorie ix |
| 1241 | 181 | Celestinus iii |
| 1243 | 182 | Innocentius iii |
| 1254 | 183 | Alexander iii |
| 1261 | 184 | Vrbanus iii |
| 1265 | 185 | Clement iii |
| 1271 | 186 | Gregorie x |
| 1276 | 187 | Innocentius v |
| | 118 | Hadrian v |
| | 189 | Iohn xx |
| 1277 | 190 | Nicholas iii |

Mar.

| | | |
|------|-----|----------------------------|
| 1281 | 191 | Martin ⁱⁱⁱⁱ |
| 1285 | 192 | Honorius ⁱⁱⁱⁱ |
| 1288 | 193 | Nicolas ⁱⁱⁱⁱ |
| 2294 | 194 | Celestinus v |
| 1295 | 195 | Bonifacius ^{viii} |
| 1303 | 196 | Benedict ix |
| 1305 | 197 | Clement v |
| 1316 | 198 | John ^{xxi} |
| 1334 | 199 | Benedict x |
| 1342 | 200 | Clement vi |
| 1352 | 201 | Innocentius ^{vi} |
| 1362 | 202 | Urbanus v |
| 1371 | 203 | Gregorie xi |
| 1378 | 204 | Urbanus vi |
| 1389 | 205 | Bonifacius ix |
| 1404 | 206 | Innocentius ^{vii} |
| 1406 | 207 | Gregorie ^{xii} |
| 1409 | 208 | Alexander v |
| 1410 | 209 | John ^{xxii} |
| 1417 | 210 | Martin v |
| 1431 | 211 | Eugenius ⁱⁱⁱⁱ |
| 1447 | 212 | Nicolas v |
| 1455 | 213 | Callistus ⁱⁱⁱ |

Pius

| <i>year</i> | | |
|-------------|-----|---|
| 1458 | 214 | Pius ii |
| 1464 | 215 | Paul ii |
| 1471 | 216 | Xistus iiii |
| 1484 | 217 | Innocentius viii |
| 1492 | 218 | Alexander vi |
| 1503 | 219 | Pius iii |
| | 220 | Iulius ii |
| 1513 | 221 | Leo x |
| 1517 | | <i>under them Luther</i> <i>riseth</i> |
| 1522 | 222 | Hadrian vi |
| 1523 | 223 | Clement vii |
| 1534 | 224 | Paul iii |
| 1550 | 225 | Iulius iii |
| 1555 | 226 | Marcellus ii |
| | 227 | Paul iii |
| 1560 | 228 | Pius iii |
| 1566 | 229 | Pius v |
| 1572 | 230 | Gregorie xiii |

Venite fratres si vultis, &c. Come
brethren if ye will, that you may
be graffed in the vine, it is a greif
to see you lie so cut of. Nūber the
priestes euen from the very See
of Peter: and in that order of Fa-
thers, few who succeded whō. That
is the Rocke, which the proude
gates of hel do not ouercome. So
saide S. *Augustine*, a branch then
cleuing to the vine, in the Psalme
that he made against the piece of
Donate an Archeheretike of that
time. And euen so say wee that
now likewise are of the wholle
vine, to these pieces of Luther &
Caluine and others, that haue in
our time cut off them selues. Or
els, if we say not well, let them al
lay their heads together, & shew
that which they hitherto could
neuer shew: that Gregorie the
fiftenth who now is Pope, and
from

from whom it pleaseth them to
dissent in so many Articles of
Faith: that either he (I say) is, or
any other of the Popes, his Pre-
decessors, was, the first amongst
the Popes, that brought or tooke
into the Romanes faith the saide
Articles, or any one of the. Sure
it is, that they cannot so charge
neither this, nor no other Pope.
And therefore plaine it is, that
the Romans are still in S. Peter &
S. Pauls faith, as they were whe
S. Paul wrote vnto the And ther-
fore againe with S. Augustine,
Ipsa est Petra, This is the Rocke
which the proud gates of hell do
not overcome.

FINIS



...in which is placed ...
...in so many ...
...of the Pope, the ...
...who will ...
...the Pope ...
...the ...
...one of the ...
...they cannot ...
...no ...
...it is ...
...the ...
...into the ...
...with ...
...the ...
...of ...

1111

